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CONCENTRATION:

The Road

To Success



By

**HENRY
HARRISON
BROWN**

PRICE FIFTY CENTS

UNIVERSITY
OF
CALIFORNIA

THE BALANCE PUBLISHING CO.

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DENVER, COLO., U. S. A.

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Oakland Tribune, May 10, 1918

CHARGE U. C. INFIRMARY BARRED OUT DYING MAN

Accusation Made by Oakland
Officials That College Phy-
sicians Refused Admission
to Henry Harrison Brown

DETAILED COMPLAINT
SENT TO GOVERNOR

Grand Army Veteran and Of-
ficer, Stricken in the Greek
Theater, Found Dead on Ar-
rival Later at the Roosevelt

Presented by the author

Charges that Henry Harrison Brown, civil war veteran and editor, stricken with heart failure at the G. A. R. exercises at the Greek theater, University of California, Wednesday, was refused admittance to the University of California infirmary, and died while being taken to another hospital, were filed today with Governor William D. Stephens.

Edward Maybem, employed in the city corporation yards, and Eddie Hugres, chauffeur of Chief of Police J. H. Nedderman of Oakland, who took the stricken man to the university hospital after he had collapsed, and when refused admittance there, according to their story, took him to the Roosevelt hospital, are the accusers.

Professor M. C. Lynch, assistant to President Benjamin Ide Wheeler, of the University of California, asserts that he has investigated and that he is informed that the man was dead before his arrival at the University infirmary. This Maybem and Hughes denied.

"The man was alive when we reached the hospital," says Maybem. "He may have died before a doctor condescended to look at him.

"We hurried the stricken man to the university hospital, only a short distance from the theater and the nearest place where he could have gotten relief. Here they refused to admit the sick man. Finally, when we said it was urgent and begged aid, a doctor came out and looked at him in the machine, and then said to take him somewhere else. We took him to the Roosevelt, a considerable distance away. By that time he was dead."

Hughes confirms this story.

Maybem accompanied him. Maybem states that the man was breathing when they arrived at the hospital, and was alive during their debate with the hospital attendants. He says that death did not occur until some time afterward.

Brown was dead when the machine arrived at the Roosevelt hospital.

A full account of the case, containing the stories of both witnesses, is in the hands of the governor. In the meantime the president's office at the university is also investigating.

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—THE ROAD TO SUCCESS.

*A Lesson in
SOUL CULTURE.*

—BY—

HENRY HARRISON BROWN,

Editor of NOW and author of "How to Control Fate Through Suggestion,"
"Not Hypnotism But Suggestion," "Man's Greatest Discovery,"
"New Thought Primer," "Self-Healing Through
Suggestion," and "Dollars Want Me."

Syllabled by Silence, let me hear
The still small voice that reached the prophets's ear.
—Whittier.

The thoughtful man needs no armor but this—concentration.
* * * * Concentration is the secret of strength in politics, in
war, and in all management of human affairs.—Emerson.

The deeper the mind penetrates, the clearer it becomes;
the more it spreads itself out on the surface, the more it is
confused. * * * * Read less, think more of what you have
read. Act toward a difficult task as a brave general who leaves
his foe no rest till he has overthrown him.—Confucius.

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To

*Those who during four years of Association
Have made every day sunshiny through the Affirmation:—
HEAVEN IS MINE, NOW AND HERE!*



INTRODUCTION.

WHAT IS SUCCESS?

The force of that mysterious, but irresistible power—Humanity's common and concentrated Thought.

—*Senator Beveridge.*

In what does success consist? Many persons desire to know how to be successful. How to win success. Before this question can be answered there must be an understanding as to what they mean by success, and what success stands for in this Book. I asked a correspondent what he meant by success, and his answer was, "I am in business, and I wish to make money from it!" Another wishes to win an office. Another to outstrip a rival. Another to succeed in her book. And here are two young ladies writing me, one wants to pass an examination in school and the other to learn to ride a bike. This is called success. But it is success without Principle. Success that leaves Life out of count. It is the success of some undertaking. This is not success. One may succeed in any and all these and similar undertakings and yet be a failure.

Success must be measured by a larger standard. Can we call these U. S. Senators under indictment for breaking the laws; these men of whom Graham Phillips is telling in his "Treason in the Senate;" can we call these millionaires who are under the indictment of public

opinion, and these society women who are passing through operations from their doctors, Successes? Can we call the student broken in health, though he wins the valedictory, a success? Success in THINGS may mean failure in Life.

“How may I succeed in Life?” is the only question that any conscientious metaphysician can answer. He will not answer the questions as to success in any enterprise. Those who attempt this are not metaphysicians but charlatans. The Greatest of Metaphysicians gave us the rule for SUCCESS, any other is a mere temporary advice or makeshift. Here is the only possible way to SUCCESS, that is written with capitals—“Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you.” A simple and scientific Law. It simply means.—Live by Principle and not by detail! It is as if the professor of electricity when asked, “How shall I make a battery?” should answer, “First study upon electricity till you learn its principle of action, then you will know how to make any apparatus.”

Let us analyze this law as laid down by Jesus. First where am I to seek for the Kingdom? Answer, “The kingdom of God is within you!” What does kingdom mean. Kingdom stands for Power. Here then is the Law, Seek the Power that is within your SELF, then you will add to yourself things you desire.

Success thus lies in the consciousness of Power to do whatever I wish to do. Success lies in the consciousness that one can meet any situation with satisfaction to himself. The manifestations of success are Health, Happiness and Supply.

He is a failure who finds that his body will not allow him to do what he wishes to do. He is a failure who must depend upon another to do that which is necessary to be done for the accomplishment of his plans. A successful man, though he may employ a thousand men, will feel that were it necessary he could carry out his purpose alone. The leaner is a failure. The successful man is filled with joy. The "kingdom of God" is "the kingdom of heaven," and heaven is happiness. Therefore any condition in life which does not bring happiness is failure, and happiness is the subjective cause of health. There can be neither health nor happiness till wants are supplied; therefore poverty is failure. I care not how honest, generous or noble a person is, if he wants any of the necessities of life, he is a failure. For the Power of God in the Soul when once found will see that Supply ever is at hand. He who has found this Power will find the ability to draw to himself Supply. But Supply does not mean anything to hoard or to lay by for a rainy day.

Therefore in Soul Culture the definition of Success is:—*The consciousness of ability to meet every occasion in life and convert it into Health, Happiness and Supply.* The way to this consciousness is first:—*Believe it; then affirm it till you become it.* This is the Affirmation of Success: I AM POWER TO BE AND TO DO THAT WHICH I WILL TO BE AND TO DO.

SECTION I.

THE "WHY" OF THE BOOK.

Present power requires concentration on the moment and the thing to be done.

—*Emerson.*

I swear I see what is better than to tell the best,
It is always to leave the best untold.

—*Walt Whitman.*

"Another book upon this subject?" the reader may exclaim. Yes; because concentration is the secret of human power in action. Waste is prevalent everywhere and the consequences are poverty, illness, unhappiness, and failure. It is a libel on nature to think that any person should be in any kind of want because there is not supply and ability in him to appropriate it. The unconscious perception of this fact has pushed man onward to present civilization. A more or less clear perception of the Law and the Way has given rise to many schools of Human Culture. Each generation has had its seers who have studied the operation of the Power within man and discovered the Law, so simple, that all may intellectually grasp it. But because the ordinary person goes no further than to have a mere general perception of Truth, this book is added to the great metaphysical stock and others will necessarily come after mine. I am but one among the million. This book is but one stone cast on the cairn that authors are building to the worship of the God of Success.

Concentration is not something to be learned as one learns mathematics. It is a mental habit which is to be acquired just as the habit of solving problems in geometry is to be acquired by practice. Concentration is that mental attitude attained by practice, that characterizes the book-keeper and the mechanic, who know not that others are about, and who do their work almost automatically and unconsciously.

Concentration is that mental state, acquired only by practice, which enables the actor to forget self in the part he is playing, or the author to forget self in the thought he is writing. Only practice and more practice, can produce it. For this reason text-book after text-book will be needed, and the thought must be reiterated, "line upon line," and enforced example by example, till the habit of concentration is formed.

Because of this I feel it a duty to give my testimony and to help those still struggling as once was I.

But I have another reason. My magazine and books have caused a large clientele to look to me for assistance along the lines of soul unfoldment; they turn to me with questions, and I must answer. From this feeling and this need, this book is born. It has not been of predetermined growth. It arises from my articles in magazine, from my lessons in class, from letters and conversations. Because I feel these persons have made inquiries that others are asking; these others will find what so many have already found in my thought; so I let the matter stand just as first given, knowing that the sometime repetition of the same thought in a little different way, will through suggestion strengthen the idea. I simply talk to you, my reader, just as I should

in writing you a letter, or in answering your questions, were you in my room. In fact much of the thought of the book comes from my class conversation. I trust you will feel the inspiration from which the instruction sprung.

I wish most in these first pages to emphasize the fact that it is a mental habit you are to cultivate. I am not giving you a treatise for merely intellectual comprehension. It is a book of conduct, rather.

Any book can help you only in so far as you put what you are told into practice. As soon as you grasp an idea, lay down the book and think upon it and begin, then and there, to practice what you have learned. Repeat it over and over as an Affirmation. Tell yourself that you live that. Practice this till you unconsciously, through habit, think in that line. It will ultimately become a habit for you thus to think and you will live from that Affirmation. This alone is Concentration.

When I was a boy I was an omnivorous reader; read every book no matter of what kind I could obtain, from Sunday School, library, or neighbor. I thus created a habit of reading anywhere and of paying no attention to whatever was about me. Often has mother shaken me with the words, "Henry, where is that armful of wood you promised to get me?" Or, "Henry, when will you get that pail of water?" "Why mother," I would reply, "I never heard you call me!" "My son," she would say, "I have spoken several times, and you have answered me, 'yes, Mother, right away!' and now I can wait no longer." But I had not heard her. So

at least I thought then. Now I know that my hearing was then perfect, but that I paid no attention to what I heard. I did not let the sound then cause me to think. I was deaf because I did not use my power to convert sound to thought. The old saying is true; "Deaf people hear when they wish to!"

How many of my readers have this habit of abstraction or of absent mindedness? And yet they are the very ones who tell me they "cannot concentrate." Please change this expression to this form, and it is true: "I do not concentrate upon that which I desire! I let myself drift through habit!" Study this last sentence till you get the meaning. It will help to develop the power of conscious concentration.

All I am trying to do in these conversations is, to bring you to consciously do that which you are doing unconsciously and automatically every day. I wish you to rise from habit formed through neglect or necessity, to a habit formed because you desire and choose it. In the first place you are a slave of, and in the last place you are the Master of, habit.

Note—Since Concentration is only paying attention to right thoughts, I have prefaced each section with extracts from best literature, and recommend that the reader memorize them, as they are Power-thoughts and will, when meditated upon, lead to Success.

SECTION II.

CONCENTRATION IS NATURAL.

If the first rule is to obey your native bias, to accept the work for which you were inwardly formed,—the second rule is concentration, which doubles its force.

—*Emerson in "Greatness."*

The power of concentration is one of the most valuable of intellectual attainments.

—*Horace Mann.*

Judging from letters and questions of pupils, no part of the Mental Science causes so much difficulty as the demand that there be Concentration. I propose to take from this demand all that is difficult, and remove all obstructions from the mind so that there will be a clear understanding of what is meant by "Concentration," and what by the phrase so much in use,—*"In the Silence!"*

There is no break in the methods of nature. Truth is identical whether uttered by ancient or modern teacher, by eastern priest or modern Mental Scientist. He who finds Truth, finds it by Nature's one method. There are no patent rights upon any of her secrets, and no corners upon any method of arriving at the perception of Truth.

The cave man found it just as Moſes did, and Moses just as Socrates, and Socrates as Jesus, and A. J. Davis as Jesus, and Mrs. Eddy as Davis, and Henry Harrison Brown as they did. Therefore, unless we are to admit

the claim of special revelation and arbitrary selection on the part of a Creator, we are to analyse our own mental action, and from the way we have come to Truth, realize that all in like manner come. From the study of our own unfoldment, we are to deduce ways for still more extended progress, just as we have by study of nature's methods in other lines of manifestation, learned to assist her in her unfoldment.

As man, by interrogating nature has learned to become a factor in the evolution of the material world, as he has, by the same process learned to be a factor in his own evolution, mentally, artistically, esthetically; so by the study of our mental conditions we are to learn to be a conscious factor in the evolution of a control over ourselves.

The child and the savant learn by the same means. The slave and the king develop by the same process. The workman and the poet win success by obedience to the same law. The victor and the vanquished are results of the one instrument. Nature is no respecter of persons. All the old conception of any special revelation; of any peculiar method; of any newly invented process; of any specially prepared series of directions; of any collections of teachings, or of any prepared formulas, being of value, must pass away. You are to realize that in you abides the same power; in you lies latent, the same intelligence; in you awaits the same germ, that all other men possess, to be brought into unfoldment by the same methods. You are to declare,—“What man has done I can do! When I know how others achieve I also can achieve. When I have learned the

Law, I can use it! When I find the Way I can walk in it. When I see the Light I can follow it. When I know the Truth I can demonstrate it."

So long have the old ideas held sway that it is important that you see that all of the old growths of error, of self depreciation, of beliefs in the supernatural and in the special are rooted out of your mind. Too many are trying to come into the New Thought and hold on to the old thought at the same time. For such, Jesus spoke, when he admonished us not to put new wine in old bottles. New perceptions of truth will not fit old statements, and new perceptions must not be limited to old methods. Truth is never old and her methods of revelation, the processes of awakening to the perception of Truth, are ever the same. Do not confound human perception of Truth with Truth itself, nor fix it at the ancient limitation.

Lowell tells us that:—

God sends his teachers unto every age,
To every clime, and every race of men,
With revelations fitted to their growth
And shape of mind, nor gives realm of Truth
Into the selfish rule of one sole race.

Do not make one and the same, the thing and the maker, the seer and the perception. The methods of seership are always the same; the methods of applying the truth perceived to the objective life are as various as are organizations and the lives of the seers. No one can either perceive Truth or live it for you; therefore while you perceive Truth by the absolute law of Mind, you will apply Truth by the special law of your own individuality. Thus Truth common to all ages and all men is so differently stated, and so differently applied that

there are thousands of sects and schools. But under all these, lies the one Substance named God, Brahm, Allah, Joss, Force, Mind, Energy, Christ, Spirit, &c., &c. And no matter what the rite, form, ceremony, formula, method, law, rule, or regulation proposed or imposed, all these have their base in the same natural phenomena. Therefore no matter what claim is made for any system you are to understand that no system ever was, or ever can be, made that will embody all possible methods of attaining any desired unfoldment. No system can be made that will exhaust the possibilities of infinite Principle. Systems, forms, and rules arise in the observance of details. When you rise to Principles you will make your own rules or have none. Reliance upon Principle and reliance upon rule, make the difference between a master and a slave; between a leaner and one self-controlled. To rest upon forms, formulas, rites and rules is the custom of church, state and public opinion. To rest upon Principle is the demonstration of—Individuality.

A clear conception of this point is necessary because so many teachers, leaders and founders, are springing up, claiming to speak with authority, or to have devised, or found, some plan by which one may attain unfoldment, success, health, or happiness by some new and original road. Know this: all such claims are based upon some merely individual perceptions of the one and the same law which every person has obeyed who ever attained success. There is but one way, because Life, Truth, Principle, and Law are unchangeable.

The Spirit of Truth through Jesus said—"I am the way!" So It says through every Human Soul. "I

am the way!" says Life. "I am the way!" said Nature to the scientist, and seeking out her way, it is now his way. In New Thought we only interrogate Nature; seek her way! When we find her way we shall have the only way. And since all Truth is simple; since every discovery man has made of Nature's way is simple; we are to infer that when we find the way to health, success and happiness it will be so simple that we shall be surprised that we did not always know it.

I admonish you at the beginning of any study, to put aside all systems that have anything strange, difficult, mysterious, occult, or supernatural; anything hard to understand, or peculiar to do. They are not Nature's way and will never be yours. Mistrust everything you find difficult to understand. Only so far as any system conforms to your own simple life, does it have any value to you. When you are inclined to take up any method of self-culture, ask, "Is this Nature's simple way? Have all men in all ages found success through obedience to this Principle? If so, I will adopt it."

Again, I advise you to refuse to deal with any teacher, or system, that proposes to do all for you; to make it easy for you. There are no easy, no royal roads. Though the New Jerusalem "lieth four square with gates on each side;" there are no chariots on either side to carry you in. You must get in by your own unaided efforts.

"Where did you come from, Topsy?" "I growed!" Each person must grow into any condition he desires. Teachers may do what the gardener does—make conditions for growth. This book and any good book or

teacher, can make conditions for you to grow, by teaching you how mankind has ever grown.

I would that you bring very closely to yourself this thought—"All men are created equal!" In this consciousness concentrate your forces in the thought.—"What man has done, I can do! What men know, I can know. When I know what they know, I can do as they do!" This is the only possible rational, self-respecting mental attitude. It is the only one under which I wish to claim you as a pupil or as friend. In this mental attitude we shall win. In any other we shall fail.

In other words I have been during all this lesson, advising you to concentrate upon FAITH IN YOURSELF. This is the keynote to the Arch of Character and its presence or absence constitutes success or failure.

The key to success in the line of all mental and spiritual achievement, is CONTROL OF THE ATTENTION. The ability to concentrate and hold the attention upon any given point at will, and resist all diverting tendencies and desires, is an absolute necessity to high attainment and rapid progress. Happily this is an art that all may acquire by resolution and persevering effort. The very practice itself is a wholesome and efficient mental discipline.

—Dr. J. H. Dewey in *"The Way, the Truth and the Life."*

SECTION III.

PAYING ATTENTION.

Careful attention to one thing often proves superior to genius and art.

—*Cicero.*

Let us labor for an inward stillness,
An inward stillness and an inward healing.

—*Longfellow.*

Not in the clamor of the crowded street,
Not in the shouts and plaudits of the throng,
But in ourselves, are triumphs and defeat.

—*Longfellow.*

In the study of metaphysics, the awful bugbear of "The Silence" has been let loose upon you. As you have been thinking of what I have written and paid no attention to anything else, you have been "In the Silence!" As you have "paid attention" to the thought of these pages, you have been "concentrating," and the difficult task you have feared is accomplished; the condition you thought so hard to reach, is gained.. How? By not thinking of it! By forgetting you have done that which you wished to do. Never yet did a person concentrate while thinking, "I am going to concentrate!" or, "I wish I could concentrate!" or, "O, how hard it is to concentrate!" As long as you think of what you wish to do, you will never do it. As soon as you forget your wish to do, in the doing, the thing is done. It is this continual thought of concentration, that troubles so many of my students, readers, and correspondents.

"I have been a New Thought student for years and cannot concentrate," is a frequent expression. But there

is, nevertheless, in the expression, the concentration sought. It shows that the person has concentrated, not upon the thought desired, but upon the wish to concentrate. This is concentration.

I have said that we must win by that method by which mankind has ever won: That there is but one method. Study the life of any successful person in any age and along any chosen line; seek one among your friends or acquaintances; what is the dominant mental quality that gave him success? Be he gambler or poet, find the trait which gave him power. Find among your friends those who have failed and see what thought caused their failure.

Lady Macbeth said to her husband:

But screw your courage to the sticking place and we shall not fail!

We have the proverb—"Too many irons in the fire!" This is diffusion.

"One thing at a time, and that done well
Is as good a rule as I can tell!"

is an admonition I learned as a lad. Success is his who concentrates; failure lies in diffusion. "Concentration is power; diffusion is weakness," says Emerson. Study persons of strong character among your friends. They are not the fickle ones, not those who jump from topic to topic in conversation. They are those who can tell a coherent story, and who are not easily thrown off their poise.

Men who succeed are those who attend to their business, that is:—pay attention to business. The rule for success in every department of life, be it desire for health, happiness, success, or prosperity is—MIND YOUR OWN BUSINESS. First, have a business. Then,

mind it. That is, put your mind into your business. Think of your business. Keep your thoughts upon your business. MIND—PAY ATTENTION TO, which is merely saying, "Concentrate upon what you are doing." Men whose minds are off wool gathering when they should be attending to business, are men who fail. Men whose minds are full of fears, anxieties and doubts, fail. Minds, uncontrolled, are like horses uncontrolled; neither arrive at any desired end. They fly the track, they put no eye on the goal. Winners see the goal; keep that end in view all the time.

Concentration is an ever-present element in all human success and if you wish to succeed in applying the Affirmations of "Soul Culture," you must do as all successful persons have done, i. e., concentrate upon them. In the simplest and strongest terms, make these Affirmations your business, and mind your business. M. Y. O. B., (mind your own business) must be your watchword of success. These letters are of value equal to those to which men attach so much value, those granted by college or king. Following the name of every successful person, I see the invisible M. Y. O. B., which is God's insignia of nobility—"A successful man!"

New Thought is but bringing prominently and simply into view, the good old admonition, "Have something to do and do it." Jesus gave the same when he said, "Not every one who saith to me 'Lord! Lord!' But he that *doeth* the will of my Father!" No doing without thought, and that thought is concentrated thought.

Powder flashed in the pan never sends a ball to any mark. Powder concentrated by the chamber of the

cannon does the work; tons can only destroy recklessly without the chamber.

The lesson—Powder in pan has the same power as that in cannon. So with men—All have equal power, "All men are created equal," in life, power and possibilities of Spirit. Some concentrate and win; others scatter and lose. Some make a lot of noise, and go off with a whiz, like a Chinese pin-wheel; others work silently like the fuse of the sappers and miners, till the moment of action, then you hear them. Do you take this all in? You do not as long as you hold any person or condition or circumstance to blame for your success or failure. As long as you thus hold circumstances responsible, you will never cure life's ills. You have as much life, as much power, and as good conditions as any other person. We are not all alike in desires, tendencies, or loves; but for us, as we are, the whole universe is ours. We have only to use the power we are. Circumstances are opportunities through which we are to express the power we are. Emerson says: "The great heart will no more complain of the obstructions that make success hard, than of the iron walls of the gun which hinder the shot from scattering."

From this, understand that Concentration is the universal Law governing the manifestations of Power in any line. In what is known as physics, concentration is the secret of power. Mechanics lies in power to concentrate the stream, wind, lightning and thus make it possible to bring it under direction and control. Diffused power cannot be directed or controlled and is therefore subject only to the laws of the Absolute and the uses that it has in the Universal Mind. Winds that

blow without any human direction, streams that flow without being controlled in some channel, have use in the economy of Nature, but are not directly of use to man.

As soon as man begins to concentrate, not only these invisible forces, but also to concentrate the visible like fusing or forging the minerals, he increases their power.

Concentration is the secret of directed power, wherever man has made it available. Emerson tells us that Napoleon's success lay in concentration, his only rule. He says:—"On any point of resistance he concentrated squadron after squadron in overwhelming numbers until it was swept out of existence."

When man shall learn to still more concentrate power he will master aerial navigation. Storage batteries and small dynamos and small engines are opening the way. Therefore, when you are learning concentration, you are learning to use Power, in the same manner as man has learned to use those powers he has harnessed to his machinery.

Mental concentration is the application of the one method through which all nature applies her forces to any particular end.

You are ever to remember that you are living in a universe; that all force is one and is subject to the one law; that methods of the law's operation in the visible universe are parallel with methods in the unseen universe. Says Emerson: "The laws below are sisters of the laws above!" Mrs. Browning tells us: "There is not a flower on earth, but has its counterpart on the Spiritual side." They are reflections

in the slower vibrations of what is actual and permanent in the higher. As the picture in a mirror is a reflection of the object, so every so-called material circumstance is, but the reflection of a mental reality, or if you prefer, a spiritual reality. All laws are spiritual laws. Or it may please you better if we say, all Laws are Laws of Mind. Mind is all, and All means ALL. It does not leave out Man or rock, angel or energy. ALL means God, and God means ALL. You are thus first of all in your demonstration to concentrate the thoughts you have had of Existence into the ONE Substance that fills the Universe. You are to affirm Unity until it becomes a mental habit to think from Unity. Think of God as not far away, but as being ever-present and *IN* you. To think of your life as God's life; your thought as God's thought; your strength as God's strength; your action as God's action. You must create this habit of concentrating God, yourself, and your friends into the All. You are to accustom yourself never to think of anything, or any manifestation as separate from the All. It is the All that manifests; it is the All that thinks, loves, acts, works, hates, grows, blossoms, ripens, and decays. You will soon grow to FEEL God, as you think of IT (or HIM) as present in yourself; and to think of yourself as present in Him, and of your thought and deed as being His thought and deed. You will soon realize that the idea of separateness between yourself and the All is the beginning of all your ills.

Paul held and taught this conception of Unity. He said: I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature shall be able to separate us from the love of God!

SECTION IV.

SOME CHANNELS OF WASTE.

Work while you work and play while you play;
That is the way to be happy and gay.

—*My Old School Reader.*

Too many irons in the fire.
Jack of all trades and master of none.

—*Old Proverbs.*

Laurel crowns cleave to deserts
And power to him who power exerts.
Hast not thy share? On winged feet
Lo, it flyeth thee to meet!

—*Emerson.*

While happiness is to be desired and is the source of health and power, being the subjective side, the *cause* side of these, it is often confused with mere excitement, —especially the excitement of change,—or of stimulant, and also with mere pleasure. Pleasure arises in the sensations of the physical body and while it is to be encouraged as a means and as such becomes a source of power, whenever sought as an end it is diffusive of power, destructive of happiness, through the reactions that follow, and thus productive of failure in line of health and a successful life. Rational pleasures are to be sought temperately. With Self-Control they are healthful. Intemperate use is diffusion, weakness. All emotions not controlled—all intemperance in any form, —is the opposite of that concentration, which is the “Road to Success.” It is the concentration of mere physical enjoyment, and since all power is Mind, (or

Spirit) and not body, to concentrate upon the physical in any form, is to close, to a greater or less degree, the channels of inspiration of Spirit, which is life.

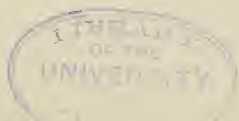
The physical is the animal side of Man. And until he attains mastery over the flesh, it is as natural to concentrate upon physical enjoyment as do the lambs and colts. This is the exuberance of animal life. Man can keep this exuberance down to what is termed old age will he be temperate, and the word means—Self Controlled. Under right thought, all this animal spirit is curbed, and reined, and guided by the Master—Soul. Through this mastery it is possible to avoid disease, unhappiness, poverty and even physical death by ripening out of physical conditions through some form of dematerialization.

It is not because there is anything inherently wrong in this, that I refer to the fads, follies, fashions and social excitements. Only so far as they are indulged in to kill time; are taken up because they are in the air; indulged in to emulate or to vie with others; enjoyed with no serious purpose; and allowed to absorb time, attention and labor that, *would we win Success*,—would lead to Success. I am writing only for those who are willing to purchase success.

“Laurel crowns cleave to deserts” and no one ever won the crowning success who did not buy it with a price. And no one wins social distinction, or place in the fashionable, political, or athletic world, who did not pay for it by losing success in other fields.

“In the devil’s booth all things are sold,
Each ounce of dross costs its ounce of gold.”

“It is natural to concentrate upon pleasure,” it is said,



and also:—"It is natural to concentrate under excitement!" Yes: but is it well? Has not man a higher motive? Anger, jealousy, envy, hatred, avarice and kindred passions are concentrative and belong naturally to man; but unfolding man leaves these behind and finds happiness, power, prosperity in concentrating upon their opposites.

It is because, all forms of concentration that have not behind them noble ideals, are diffusive of power and weakening to character; because they are a form of intemperance; because they are manifestations of a lack of self-control, of self-sufficiency, that, for those who have a desire to nobly win, I mention them here.

Society has much "busy idleness." The ladies crochet, make crazy quilts, take up china painting and kindred fads to "kill time." Not with any serious purpose, but because they don't know what else to do, or seek them to show their productions for the approval or envy of neighbors. There is much dissipation in what is termed "Art." "Art is man added to Nature," but there seems to be no purpose "to add" in much that today passes by that name. The test? Only a few years and all these productions are relegated to the lumber room. The productions of real Art, live. True, some unfoldment comes to those who really enjoy; who really love the work; who truly have a real desire; but when it is done only because others are painting; because "I must do something" it is a diffusion of power and an element of weakness.

To follow this course is to take the road to failure. Concentration upon any occupation means success in it. Have a purpose in what you do and work with a will.

Whatever is done to kill time; to help one forget one's self, because it is the fad, or because society demands it, is weakness. "Conformity is weakness," says Emerson.

Companionship, social intercourse, exchange of affectionate and love expressions are sources of power. Man is a social being and needs to mingle with his kind, but what are known as "social functions" are diffusive and interfere with Success, as determined in "Introduction." What is termed "society" is dissipation; a loss of opportunity and power and leads to ill health and failure. Many who feel compelled to live lives in conformity to social demands have said to me, both men and women, "Society is hell!" Physicians tell me so and the records of sanitariums and homes echo,—“Hell!” Why? Because it is the opposite of Peace—Rest—Happiness—Health.

Concentration upon pleasure for its own sake, kills. Games are right and necessary in their place. They are means of relaxing; a means of rest from our over strenuous life. But the tendency is to carry the same strenuousness into the game, and instead of enjoying the game, enjoy the winning. And there is no more nerve wearing and diffusive means than gambling in any form, be it at stock board, roulette table or at any thing where there is striving to win. Let me tell you something:—when you become so interested in winning as to lose the enjoyment of each step of the game—stop! I will not play a second game with any one who "crows" over his winnings, or who feels bad over his failures. And I would prefer he would, like myself, forget to name who won the evening before. To play

in any other thought than that of enjoyment of expression at the time, is not to make the game restful, but only to change the kind of excitement. To change from concentration of business to concentration in winnings is not to change the principle, is not rest.

The same is true of athletic contests. The motive determines the benefit. Herbert Spencer loved to relax at billiards. A young man once played with him who showed great skill and declared that he was champion at the game.—“I am sorry to hear it,” said the philosopher. Time, skill, effort and life wasted for that which represented no power, no real success.

President Livermore said to us at Meadville: “Young men, you cannot devote yourselves to society and at the same time attend to your studies!”

“Choose this day whom you will serve,” says nature. You cannot have success on a high ideal plane and at the same time in a lower one. Cannot win in business, art, politics, literature, or any chosen field, and dissipate your time, thought and power in other fields. Concentrate upon some chosen ones and use all others as a means of relaxation and rest.

“Too many irons in the fire!” is the old proverb. Have one purpose. Concentrate and stick, is the soul of success.

I recently heard a young man in conversation with a young lady say—“No, I had to give up night school; I had too much to do!” and a few moments later I overheard him say: “I was at the theatre a few evenings ago, and with skating rink and theatre I shall be out every night this week.” The probabilities are that in

a few years he will complain of his “luck,” because others get promoted over him. He had concentrated upon pleasure, the sensations of the physical man.

Gossip, the daily papers, latest novel, the new dance, and other trifles occupy too much time for health and success. I have listened to conversations between men on some political trifle and between women on some society gossip for over fifteen minutes that was not worth a passing thought. This loss of life means loss of health and success.

Yet these people will tell me they cannot concentrate. True they have not learned the law of mastery—concentration at will,—but they naturally concentrate upon the thought that comes under present desire, or habit. What shall these do? Follow the advice given in Matthew:—“Repent,”—for the kingdom of God is at hand!” Repent;—turn about;—do the opposite. Think the opposite. “At hand.” Yes, reach forth and take it. It is waiting for you—is the realization of your Ideal of happiness and success.

SECTION V.

"I AM LIFE."

I am the Way, the Truth and the Life.

—*Jesus.*

The infinite always is silent, 'tis only the finite that speaks.

—*John Boyle O'Reiley.*

The granite rocks disorganize
To feed the hungry Life they bear!
The very moss drinks daily Life,
From out the viewless air.

—*J. L. McCreary.*

I am the Way, the Truth and Light;
In me all Being flows.
I'm one with rock and star so bright.
God's spark within me glows.

—*Sam Exton Foulds.*

There is but one Life and I am that Life. This thought you are to hold and thus concentrate Life into One and not as in the past diffuse and limit it in amount. *ALL the one life is mine.* With this thought you cannot either lose or waste. All life is yours and you may use it as you choose. You have no less life at any moment than you had at first. You have as much at 80 years as you had at birth. Under the old thought habit of scattering and diffusing Life, you were at times weak, weary, or ill. Under the New Thought you are never thus, but are at all times One with the All-Life.

Learn to think from this thought of life. Concentrate upon it. Do not let your mind wander off into old channels, but keep your attention fixed always upon some aspect of the ONE.

It is an excellent practice to image yourself as an inlet of an infinite ocean of Life. Imagine a current setting

into you as a bay, just as it comes through our beautiful Golden Gate; and as it fills this magnificent bay, so see Life fill you. Say to yourself,—“I am a bay filled through the Golden Gate of Love from the Infinite ocean of Life. The tide never ebbs. I am at all times full. I have but to let Life flow through me into expression, and as fast as I let it flow out, I am filled again. Thus I have life only as I give it expression. O Life; Healthful Life; Beautiful Life. Mine now and forever!” Be this your constant song.

Constantly keeping a chosen thought uppermost is Concentration. As you practice it will grow easier, till you will have formed the habit of thinking of God, of Life as One, and then think of yourself as God and as Life in manifestation. You will grow to think of the fullness of life, just as you have been accustomed to think of your want of life.

Mental habits are the only habits you should cultivate or allow. There are good mental habits but there are no good habits in the objective life. To think rightly is to allow fullest liberty in the objective life, because Thought cannot take the same objective form through you to-day, as it did when you were five years old, or as it did when you were ten, or twenty or thirty years of age. As you change, your environment changes; you will find your thought of Unity taking a new physical manifestation. For instance—You may to-day, under the thought of the Infinity-of-Life, find it to your happiness to attend theatre or attend the sick, and be up all night, but your ordinary habit is to retire early. But when you make it a habit to retire early you fetter yourself, and will feel the loss when you do not.

Create the mental habit of doing what you think is best at the time and for the occasion and you will either retire or remain up with equal physical comfort.

Mental habits are formed from Principle, from love of right; physical habits are formed from attention to details. Principles have millions of applications. Create a habit of temperance and you will need no pledge, and any pledge will fetter you when you wish a larger liberty. A mental habit of thinking no evil will keep you from fault-finding and criticism, while a habit of overlooking the faults of others will shut you out from seeing them and open the better to your vision.

Mental habits are results of demonstration along certain thought lines. "I don't demonstrate!" Why? Because you have created a mental habit of letting the mind run at random. Create a new habit. How? By doing as you always have done save to choose your thought. There is no change in law or method. It is a simple thing to choose other thoughts where you have been thinking unpleasant ones. This requires will and effort till you create the habit and then the right thought will think itself. Automatism is to be made of conscious use; habit is automatism. By a course of right thinking we change nerve tissue; build cells which like storage batteries hold the thought and, when cells enough have been created, they do the work without our conscious volition. We materialize our thoughts and our will into muscle and nerve. Gray matter is secreted in the ends of the fingers of the blind, and in the fingers of the pianist and the deft artisan. The fingers do not think, but the thought out of which they have been made, does the work. So is it in any line of labor; the

body becomes materialized so that the less of conscious thought is put upon it the better work it does. This is done under the universal Law of Concentration. You are consciously to obey the Law to a chosen end, as you have in the past involuntarily and unconsciously obeyed it, to an end chosen for you by necessity. In the old thought and labor you were slave; in the New Thought you are Master through Self-direction.

You do not suffer from lack in concentration, for without concentration nothing is done. Every step you take and every word you speak is the result of concentration. What you complain of arises from a lack of proper thought choice. People differ in the power to concentrate at will upon a chosen thought and their power to hold by will to a chosen thought for any definite time. Some people have persistence and consecutiveness while others are fickle, veering, and easily discouraged. But discouragement, fear, grief, pain, sorrow, worry, anxiety, jealousy, anger, and weariness are all like their opposites, the results of concentration. What is the difference? Is it because some persons possess less will? Can one person have more Life than another? Each one has All Life and can draw at will. Can a person then have less will than another? The All-Will belongs to each, and each has all of the All-Will that he or she wills to use. There is no such thing as a weak or a strong will, any more than there is a strong or a weak life. There may be a strong or weak manifestation of life and will through the same individual. No person exercises the will in the same way at all times. The very fact that we notice the difference between the exercise of will on occasion, is evidence that will is limitless and we can use all we desire. Therefore it is not a valid excuse for a person to say of another, "He has a stronger will than mine!" because each person has a will of equal strength. It is merely a question of how you will to use the Ego as Will.

SECTION VI.

HOW SHALL I CONCENTRATE.

Let your yea be yea and your nay be nay.

—*Jesus.*

Whatsoever things are lovely and of good repute, think on these things.

—*Paul.*

No man can choose what coming hours may bring
To him of need, of joy, or suffering;
But what his soul shall bring unto each hour
To meet its challenge—this is his power.

—*Priscilla Leonard.*

It is profanation for you to ask *how* Life will do its work tomorrow. It is sacrilegious after telling Life, the Omnipotent and the Omniscient what you desire, for you to put your finger into the work. You are to let the One in the sub-conscious materialize your ideal. Every time you interfere with Life, you get burnt fingers. Your entire business is to build in the Ideal. When you have created the mental image you are to concentrate upon that image and LET the MASTER BUILDER—LIFE (GOD), do the work while you enjoy the conditions that come to you.

I think this advice is plain; *Concentrate upon the mental image and let that image, through the operation of mental laws, direct the Soul in the manifestation.* Simply do your work in imagination; do your work by thinking. God will through necessity do the rest. *Thinking is all you can do.* Therefore watch your thoughts and when they are inclined to stray away from the chosen image, bring them back. Soon the Will by that faculty must body itself forth in the physical

becomes so trained to the fact that it must hold to the chosen picture, that it will keep your thoughts from straying. This is the ultimate of Concentration; it brings REALIZATION; then you and the mental image become one.

I give you in this connection a fine mental picture to hold of your power, from Edwin Arnold's "Light of Asia!" Concentrate upon it till it becomes your thought of yourself, as body, as Will, and as Infinite Life.

Look upon Spirit as the rider! take
The body for the chariot and the Will
As charioteer! Regard the Mind as reins;
The senses steeds, and things of sense
The ways they trample on. So is the Soul
The Lord that owneth spirit, body, will,
Mind, senses, all. Itself unowned.

Thus think the wise!

He who is unwise, drives with reins
Slack on the neck o' the senses, then they romp
Like restless horses of a charioteer.
He that is wise, with watchful mind and firm,
Calms these wild fires, so they go fair and straight
Like well-trained horses of a charioteer.

The imagination is the real creator. The pictures it creates become objective realities. Henry Wood deserves a much greater recognition than he has yet received for the Principle he lays down in his "Ideal Suggestion." This form of Suggestion controls the life. The ideal is the real in Spirit and that which is spiritually created must take objective form. As every picture was first a mental image in the mind of painter, and painted itself; as each statue was first a mental picture in the mind of sculptor; as palace, hut, or stable in the mind of architect was once a mental picture; so every form of human expression is in the inception a mental image, created upon, or by, or through, the Imagination. What is once impressed upon the mind

universe. Pictures created by Affirmations become, according to the fidelity with which they are held imaged forth in the body. "According to the fidelity with which they are held." Note this well. Rest here and give the thought time to affect the body. Rest an hour and it will have an hour's effect. Make a mental habit of holding this thought constantly as a picture, to the exclusion of all pictures that mar, and it becomes reflected in the body as does the mental image in mind of artist or workman. "Let your yea *be* yea."

This is why you are at all times to keep before yourself the picture of health, happiness, and success. "Think on these things." These pictures are to be held as realities in Principle; not to be wrought out in detail, save as day by day, the need of detail comes. As soon as mentally created, they are Powers and Realities in the Soul Realm. There alone you have creative power. Details are the objective conditions with which you are to deal with reason when the time for reasoning comes. "NOW is the accepted time" for you to deal with Principle. Principle will take care of the detail that now is, and with other details, when the evolution of the mental image brings them into the present.

Make not the mistake of planning the how, and the way, in which this mental image will objectify. That is not your business. Do not think on these things. Give to Life the outline of what you desire and trust Life. Let Life carry out your desire. Life is omnipotent and is the only builder. Life will decide when to give the picture objective form. Hold the picture in your mind and trust. Be yourself the architect; Life is the workman. Keep your hands off. The only work for you is:—Think, Concentrate, and Trust.

SECTION VII.

THE WILL.

The education of the Will is the object of our existence.

—*Emerson.*

O living Will that shalt endure

When all that seems shall suffer shock.

—*Tennyson.*

The mind of a human organism can, by effort of will, properly directed, produce measurable changes in the chemistry of the secretions and excretions; in the vasomotor blood supply to areas and organs, and in the temperature selected areas, and so on. All of this goes to prove that the mind has a direct effect upon the functioning of the cells that compose an organ, and that if we can properly train the mind, we can produce definite effects upon any physiological function.

—*Professor Elmer Gates.*

An educated Will then is the first necessity to happiness, health and prosperity. The Will should be as subject to desire in us as are the muscles of the gymnast to his will. This can be done by creating right mental habits through voluntary concentration.

The mechanic educates his hand to hold the saw; the engineer his to hold the throttle; the pianist, his fingers to play; till it is now "second nature" for them to obey. In like manner can the Will be cultivated in other directions. Its function is to obey; to carry out the orders of the judgment. When it has been trained to stick to a thought, it is easy, and we say, "A person of trained will!" But if the thought wanders then we say, "Weak will!" But the Will is equally strong in both cases. It takes as strong a Will not to do as it

does to do; as much Will to sit in the chair as it does to get up; as much to stop walking as to start; as much to refrain, as it does to perform. "I can!" "I can't!" and "I won't!" require an equal expression of Will. But when we have trained the Will to our decision, "I can't!" then it is easy, "natural," for us to say "I can't." When we have trained it to our decision, "I don't," that is also easy; but when we have trained it to say, "I can," it is equally easy to say "I can," and to do.

The trouble with the majority of persons is that they never have been trained into habits of self-reliance and self-assertion. Lacking these it is natural, because it is habit to say, "I can't." In fact, it says itself, so accustomed are they to say and to think, "I can't." "I can't" is really "I won't try!" "Can't" means, I will not will to do. Therefore when you tell me that you do not concentrate because you "lack Will," this is not the fact. You really tell me that you have created a habit of letting yourself as Will drift without conscious direction. All you have to do to win your desires is to train yourself as Will through Affirmation, till it is as natural and easy for you to say "I can!" as it is now for you to fear, doubt and say, "I can't." This Affirmation, "I CAN!" is born of the consciousness of ability to do because you possess All-Life and All-Will, and may use as much as you desire. You do use at all times as much as you have trained yourself by thought to use. Would you possess the power of self-direction, you must have power to choose your thought, and to hold it as long as you choose; have power to shut out all thoughts that weaken or interfere; that make sick or timid; must have the power as trained Will to hold, because you

choose, pleasant thoughts of health, success and happiness. VOLUNTARY CONCENTRATION is the secret of personal power; is the secret of all who have won in life's battles. These victors decided to think success, and nothing but success, and to never give up, thus from the very jaws of defeat, to win the mead of victory.

Concentration is but sticking as Will to the thought you have chosen. It is thinking "I will." I am asked, "Shall I affirm all the time?" I answer,—Should you spend all your time thinking or saying "I can!" and "I will," you would do nothing else. Think "I can," and "I will" whenever opposite thoughts would enter the mind. Sit quietly a few minutes each day, by yourself with the chosen thought and hold it because you choose to hold it. While you thus concentrate voluntarily, keep all other thoughts out of your mind by willing them out. I will to think thus. This is not easy. You little realize how you have encouraged tramp thoughts, unwelcome thoughts, uncalled thoughts, "calling" thoughts, superficial thoughts, until you begin to direct your mind. You then find how unstable you are as Will. You find as one of my pupils said when she first tried to enter the Silence, "Every other thought, I ever had, came calling!" We have not been trained to choose our thoughts, and are too much of the time subject to wandering, vagabond, tramp thoughts that finding us undirected, pick us up and abide with us. It is important that you fully comprehend what is meant by "Going into the Silence!" It is *voluntary concentration*. It is *wilful* concentration. It is concentration upon a *chosen* thought. It is doing *voluntarily* and *with*

a determined purpose that which you have been letting yourself do involuntarily all your life. You have learned that when you decide to do a thing and get up your grit,—will to do it,—you can do it. Now what you do, in case of necessity, or under the stress of “must,” or when you develop a positive determination, you are to create into habit of doing consciously all the time. By this time you will have preceived that what you are learning is not something for occasions, but something for all time. You are changing your manner of life, through this change of mental habit and learning, through thinking in the New Thought method, to live New Thought.

Success goes thus invariably with a certain plus or positive power; an ounce of power must balance an ounce of weight. And though a man cannot return to his mother's womb and be born with new amounts of vivacity, yet there are two economies which are the best succedanea which the case admits. The first is the stopping off decisively our miscellaneous activity and concentrating our force on one or a few points: as the gardener, by severe pruning, forces the sap into one or two vigorous limbs, instead of suffering it to spindle into a sheaf of twigs.

—Emerson in “Power.”

SECTION VIII.

HABITS.

You cannot dream yourself into a character; you must hammer and forge yourself into one.

—*Anon.*

We must build the ladder by which we rise
And climb to its summit, round by round.

—*J. G. Holland.*

If my mind is not engaged in the worship, it is as if I worshiped not.

—*Confucius.*

We are creatures of habits, most of which we have formed involuntarily, or at best in ignorance of the Law. Now we are beginning to learn and to live in conscious and intelligent use of the Law.

Under necessity the bookkeeper concentrates upon his column of figures and hears not the noises about him. Under necessity the workman learns to concentrate upon his machine, his tools, his material, and to hear and to think of nothing else. Under necessity the musician and the artist concentrate upon their task. Under the same necessity the mother attends to her duties unheeding what is going on about her. So with all successful business men. They learn to *mind* their business; to concentrate their thought upon it. So with us, when we are interested in music, in a play, or conversation, or in the communion of love's expression. Concentrated upon the thing in hand, we think of nothing else. This condition you are to cultivate. It is the rapt condition of the saint; the condition of prayer; the condition of

hysteria; the condition of meditation; the condition of absent-mindedness. All these we enter into instinctively. You are to learn to enter them at will, and to understand the method and the purpose. Drifting is not navigation. Neither are these instinctive conditions,—even though they are productive of good,—self-control. All instructions under the New Thought name lead to self-control, which is the culmination of all true education.

Paul enumerated the “fruits of the Spirit” thus,—“Love, joy, peace, long suffering, kindness, faithfulness, meekness, temperance.” Temperance is also given in the margin of the revised edition as “self-control,” which is the pure meaning of the word. Therefore temperance is the realization of spiritual consciousness. Temperance is self-control; is man’s coming into his inheritance of power; is man taking possession of that kingdom which is his. He can never take it until he shall realize that he is one with Infinity.

This is accomplished only by hammering and forging the Self into the expression desired. “Man is a bundle of habits,” says Emerson. Whence come they? Many by inheritance. Are they mine or do I belong to them? Only that which I appropriate from heredity by choice, belongs to me. All the rest if I continue to manifest it, I belong to. Heredity owns me till I convert it to my desire. That which I do not thus choose and which yet remains in me, is uncontrolled tendencies which bear me on as wind bears the leaf and as hunger bears the wolf. I yield to them and when the habit of yielding is formed, I excuse myself by saying:—“Heredity. I can’t master.” When the fact is, I have not tried.

Without attempting to stem the current, or to direct the bark of my life, I have been content to drift.

This habit of submission to tendencies is non-human. It belongs to the brute. Man has not yet left heredity behind. My humanity consists in my power to choose. My power to move, to think. He who does not exercise his power of choice is losing his opportunity of self-hood.

Habits are unconsciously formed. They grow while we are sleeping. They are born of our thoughts, and thoughts we take into our sleeping hours are most potent in controlling our lives.

For this reason mental habits have power over us. Mental habits are the only ones to cultivate, are the only habits that are good. Any habit of physical expression is bad, because it becomes a fetter. But a correct mental habit is based upon Principle, and leaves the individual free to act as he feels is right under all conditions.

Cultivate the habit of thinking pleasant thoughts and you will wear, as a habit, a smile. Take a pleasant thought to bed with you and you will smile all the next day.

The rain falls upon the newly plowed hill and makes a little streamlet down the field. The next shower fills the little channel and cuts it deeper. So does the next and the next, until the traveler of a later generation than the plowman, finds a deep gully or ravine. The water was trained to a habit of flowing in one place. So with thought. Thought is Power. The same thought repeated creates brain and nerve conditions, thus like the rain-fall, preparing for itself a

physical memory. Application of this principle gives the fingers of the pianist and the typist, such automatic power. In like manner every thought creates the nerve cells through which to express itself.

Fear, worry, anger or any passion becomes a mental habit and creates for its expression the right machine. Grey matter is already secreted for that purpose through previous thoughts of fear, and worry.

Each time an Affirmation is made there are nerve cells created that make it easier for the Affirmation to control the body the next time. And the next time the Affirmation is made, a thrill passes through the whole system, as the prepared cells respond to the thought. Thus through Affirmation, after a little while, we have a new mental habit, with a new physical memory written in our nervous system, through which that habit finds easy expression. The sympathetic nerve is like my father's old horse. Father rode around the country buying produce, and the old horse would stop at every farm-house where he had been accustomed to stop, no matter whether we were on a purchasing tour or a picnic. It is necessary that we guard our thoughts, and especially our words, for the vibrations of our voice create nerve conditions through which the thought will work automatically, like the old horse.

Have you never had a tune ring in your head all night, or some song, or word of friend? The listening had made a nerve-condition that keeps up automatic action. Much of fear and worry continues in this way. Stop it by will.

Understanding that nerve cells vibrate from habit without our conscious thought, it behoves us to be careful of the thought habits we form; to be careful of what

thoughts we express; careful of what thoughts we hold but do not express, for the silent holding, creates also nerve-conditions that later compel expression. From unpleasant thoughts, people so create their bodies, that they find it impossible to live in them, and move out through disease.

Out of the chasm of a bad mental habit, we can build the ladder on which to climb, only of pleasant thoughts. Each time the Affirmation is made, a rung is placed in the ladder. Repetition will create the habit of concentration, so that soon nerves will readily respond, and the habit of health and happiness be formed.

Whoever says to me, "I can't concentrate!" is simply repeating the cry of an old habit. I reply, "You can, but you don't! When you *will* to, you will concentrate." The habit of willing soon becomes a pleasure; becomes chronic. You learn that you *can*, when you *think* you can. Concentration depends upon the habit you create. Therefore, to tell me you cannot, is to make conditions so that you do not.

If you really wish to concentrate; wish to enjoy the Silence, you must make it a habit to do so, by giving thought, will, effort and love to it, till it becomes as natural to concentrate then, as now to fear. You know how habits of any kind are formed. Do with a chosen Affirmation as you have been doing with Affirmations of fear, worry, and illness, and soon you will find yourself living in the Silence; for the habit of concentration, of paying attention, to a chosen thought, will have been formed. This habit will grow upon you till you realize that you can think whatever you choose to think. And be whatever you choose to be.

SECTION IX.

"IN THE SILENCE."

The Soul contains in itself the event that shall befall it.
—*Goethe.*

You are in "the silence" now. The only way to realize it is to get still, physically and mentally. It takes time and practice to do it, and there are no short cuts except as aspiration, faith and suggestion help to quiet your mental chattering. But the spiritual and mental and material rewards of such practice are enormous. Eye hath not seen nor ear heard the glories that are free in the silence.

—*Elizabeth Towne in "Nautilus."*

In the silence of the Spirit,
In the higher realms above,
In the deeper life within me,
In the world of perfect love;
I have found my Father's kingdom
And His righteousness divine;
I have sought and found my heaven.
And all else is ever mine.

—*C. J. Larsen.*

I will be silent in my Soul,
Since God has girt me round
With His own Silence in which
There is no space for sound.
Only His voice perchance may drop
Like dew upon the ground.

—*Anna Hempstead Branch.*

Thus far I have dealt directly with the Philosophy of Concentration; now I shall give what has been called out by pupils and patients. If some thoughts are repeated, it is because I feel it is necessary to repeat for power, and that conclusions be reached from as many points of view as possible. My notes cover answers to many questions and each reader will find here, I trust, answers to those he is asking.

This phrase, "In the Silence," so much in use does not mean any peculiar condition. Often it is expressed thus, "Going into the Silence!" There is no "going." The Soul lives in Silence. We are there constantly. Silence is that mental attitude which shuts out the external world through lack of attention. We come en-rapport with the external world through the five senses. Closing these, we listen to that which we hear in the silence of the soul. I like best to use the phrase, "Listening to the Silence."

The noise and turmoil of the objective, which is the physical life, never reaches the Soul. The Real Man—the Soul—is never disturbed. It is the conscious part of our Being that is disturbed; made unquiet; taken out of ease and placed in that condition we term disease. The Soul is like God, always at rest; always at peace; always silent. The Self-Consciousness of Man alone knows worry, fret, pain, trouble, disease, and death. The Soul never dies; no more can it suffer any inharmony. These conditions of un-rest are merely disturbances in the manifestation, and not in that Reality which manifests. The man who runs a machine may be quiet and peaceful, yet the machine may run with racket and in disorder. So with the Soul; all the disorder is in the mental part of our Being and is but the necessary education for our unfoldment. We shall ultimately reach that serene condition, "Where we neither wish nor will;" where we shall, in the words of Emerson, "Trust the current that knows its way." These disturbed conditions are but the preparation the ignorant man makes for that later condition of spiritual maturity, where in Faith and Trust he "Lets the light

shine;" the "Light that lighteth every man that cometh into the world." The Intelligence that is latent in the Soul, the Power of the God-in-man is awakening into Conscious expression. When there is sufficient unfoldment conditions of inharmony pass away and there is At-one-ment; our will is one with the Absolute, the Universal Will. In this condition, one is led as the Quaker and all saintly persons are, by the Inner Voice. Whittier says of that time when mankind shall recognize this Inner Voice, that above the harsh and discordant noises of the present,

A sweeter song shall then be heard,
The music of the world's accord,
Confessing Christ, the Inward word!
That song shall swell from shore to shore,
One Hope, one Faith, one Love, restore
The seamless robe that Jesus wore.

This same poet also makes this excellent prayer for us all:—

Cease not Voice of holy speaking,
Teacher sent of God, be near,
Whispering through the day's cool silence,
Let my spirit hear.

The Hindoo, the priest, the seer, the poet, the inventor, all have learned to listen in the Silence and what is there spoken they proclaim. In this knowledge of the Silence we are only making common property of the ancient secret of Concentration, meditation and prayer, which has ever been the methods of psychic unfoldment. An ancient occult saying is "Silence is Power!" Silence is the condition in which all power exists, and in which all power operates. Power is silent. The Hebrews spoke of God as dwelling in Silence. No one hears the rustle of the robes of Gravity as it draws earth and sun into equilibrium. There is no noise as the sun each

day lifts billions of tons of water. Electricity makes no sound as it ceaselessly works amid the spheres. "When the morning stars sang together and all the sons of God shouted for joy," the objective world was silent; only the ear that hears in the silence heard the song of joy. The Trappist monks have this saying—"It is silence that shuts out new ideas, worldly topics and controversy. It is silence that enables the soul to contemplate with singleness and mortification the infinite perfections of the Eternal!"

During my youth I learned this extract which has been an inspiration to me. I know not the author.

"In silence mighty things are wrought—
Silently builded, thought on thought,
Truth's temple greets the sky;
And like a citadel with towers
The Soul with her subservient powers
Is strengthened silently."

The Bible contains many passages upon the power of silence and none more valuable than the admonition of Jesus to "Enter the closet," which I interpret, from my experience, to mean, "Close the external senses and listen to the Silence and what you hear there you shall manifest in your life." All the possibility of Demonstration in all lines of mental science must lie in the unfoldment that comes through meditation—Silence. The Hindoo mystic does this when he sits under the Bo-tree and hears nothing. Concentration in Silence is the only road to inspiration, in any of its forms of Life, Love, Truth and Power.

The Power *of* Silence and the Power *in* silence are the most important lessons the present century has to learn. Prof. William Crooks estimates that "a cubic foot of

ether which fills all space has locked up within it 10,000 cubic-foot tons of energy which have as yet escaped notice. To unlock this boundless store and subdue it to the service of man is the task that awaits the scientist of the future. The later researches give well founded hopes that this store house of power is not hopelessly inaccessible!" Thus reasons the physicist; but the power he sees is both *in*, and *of*, the Silence. All these foot-tons, and all the varieties of power the scientist knows, do not exhaust the possibilities of God as Power. Science is but bringing the old conception of God into more intelligible terms.

The physical scientist is not the one who reveals God as power. The metaphysician does this, and harnesses this power to human Ego as Will. Prentice Mulford, an early New Thought teacher, said:—

The source of all strength of muscle is in your mind. Your amount of physical strength depends upon your capacity to call force to act upon whatever part of the body you choose. Forever, Spirit, Thought, means for us the same!

But all action of Mind is in silence. Not till thought finds objective expression is there any sound. Through Mind we are in touch with the Omnipotence working in silence. Through this union man possesses all, because he is but a manifestation of All, and the All is indivisible. In Silence man can learn how to use, through his intellect, the All of which he is but the conscious manifestation, directing this sub-conscious manifestation in his life. Considering that we have all of God for a reservoir, we can well ask the question with John White Chadwick:—

"Where such a wealth of perfect things
How dare we ask for more."

Carlyle understood the value of Silence when he wrote to Emerson:—"Silence is the greatest thing I worship at present; almost sole tenant of my Pantheon! Let a man know rightly to hold his peace. I love to repeat to myself, 'Silence is of Eternity!'"

To attain the power to listen at any time, and at all times, to the Silence, is to have unraveled the secret of the Sphynx. In her, Silence is deified and made *vocal*. All who have learned the secret of living through Concentration, have lifted the "Veil of Isis!" I recommend you to memorize this little poem of mine that it may lead you to Life, through Meditation.

UNITY.

I stood by Sphynx in desert lone.
 Impassive and cold her face of stone;
 Stolid and dull those ancient eyes;
 Her lips refused me any tone;
 Her ears were deaf as stone on shore;
 Heart still as in eons before.
 In awe I bowed to material guise,
 Nor deemed for me the great surprise,
 To greet me from those stony eyes.
 Musing, I said, "All are divine!
 Kin art thou to this Life of mine!
 We're children both of the Infinite One!"
 Then vocal became those lips of stone;
 Her ear had caught my gentlest tone;
 From eyes a flame of Love-light shone;
 Heart beat as once to priest of yore!
 I was lone no more on desert sand—
 A companion held my hand.
 I'd solved the riddle of all time—
 The SOUL of Sphynx was one with mine.

SECTION X.

COMPENSATION OF CONCENTRATION.

Though no human eye behold thee
Odin sees and hears each word.

—*Fridthjorf's Saga.*

Hush! the sevenfold heavens to the voice of the Spirit
Echo:—He that o'er cometh all things shall inherit.

—*Owen Merideth.*

You laugh at monotones, at men of one idea, but if we look at nearly all heroes we may find the same poverty; and perhaps it is not poverty but power. The secret of power, intellectual or physical, is concentration, and all concentration involves of necessity a certain narrowness.—If you ask what compensation is made for the inevitable narrowness, why, this, that in learning one thing well you learn all things.

—*Emerson.*

“How shall I concentrate?” “I can’t concentrate. Will you help me?” “Please tell me how to concentrate!” “I have been a student of the New Thought for years but have not mastered concentration. Will you give me directions?” These and many more questions are among the letters on my desk. Yes. I will help you all by as simple illustrations as possible. But I have already said that you all *do* concentrate, though upon wrong thoughts.

Every art is the common property of mankind. No faculty can be created. No new power is ever manufactured. If what you desire really exists, then you possess it in common with all persons.

The chances are that you have held in connection with

your desire, some thought of the mysterious, or the supernatural. If Concentration is "the secret of power," then wherever you find power it must be the result of concentration. Man uses power. You in your Life are Power. Did you not concentrate you were power-less and to the extent that you have voluntarily exercised power, you have to that degree concentrated. So much power in manifestation, so much concentration.

The motto for Concentration is, "One thing at a time!" Concentration is only paying attention. How many times did we as children hear parent or teacher say when our mind was wandering—"Pay attention!" The cat watching at the hole for the mouse and the pointer dog on scent, are types of concentration. Follow nature's evolution from cat and dog to Newton and Darwin and you find that Success is but materialized attention. Newton expressed it as—"Intending the mind!"

A person naturally concentrates. The mind develops through concentration. The child concentrates but he can hold himself to one thought but a few moments. Upon this fact the kindergarten teacher instructs. Changes are frequent in the school day of her pupils. Parents forget this inability of immature minds and set too hard tasks for children; demand too much of them and then complain that they are not quiet, are restless, fretful, fickle; that they are inattentive and forgetful. All this is true. The wise parent would not have it otherwise lest the child have no childhood, and be old before his time. Wisdom recognizes this native condition and takes advantage of it by not over-

taxing the child. As the powers of mind unfold, this power of concentration should increase, but the chances are one hundred to one that it is lessened by false training. The child concentrates at play. Every boy concentrates at his games. Watch how every muscle is tense and every faculty alert in the game of ball; when he is on his skates; or when sliding; or when riding on his bicycle. How still—concentrated—is even the baby when he is “in mischief,” which to him is as much business as is the bank, or shop to his father. Concentration is the one method of accomplishment, and the power to concentrate *at will*, is the sign of mature mind. The masses of people still have child minds. They have little power to hold to a thought and thus wander in conversation; change constantly the premise in argument and lack logical acumen. The scientist has power over his mind; the pseudo-scientist reaches conclusions that are false because he lacks this power of concentration and cannot hold to all the facts till the result is truth.

The need of present humanity is revealed in this lack of power to concentrate upon chosen and desired thoughts. Few have the power to concentrate at will. The great majority are led through involuntary concentration to illness, failure and misery. They let thoughts pick them up, instead of picking up the thought they wish. They are children in man's guise and estate. Therefore when you tell me you can't, or don't, concentrate you are merely telling me that you are in mental babyhood; are not self-directed; but are the creature of any thought that circumstance happens to throw in your path. For this reason it is expected

that beginners in Soul Culture will find difficulty in voluntary concentration. Every New Thought cult is but a method of bringing the individual into more perfect expression of his power of self-control. And the manifestation of this control lies in the power to choose, and to hold, the chosen thought.

Present conditions of mental chaos, weakness, fickleness, sensationalism, wandering and unsettled physical conditions are the result of a false home, school and social education. Too much is attempted; too many things merely skimmed; too much superficial attention given to too many studies. "Beware of the man of one book" is a wise proverb. Too much compulsion is put upon children. They are driven by force, or through competition, as in prizes, at school and Christmas trees, by hopes of promotion, and in college by degrees. The motive is ignoble, selfish, diffusive. The child is not drawn by the love of a noble ideal. What is done by compulsion weakens character. What is done through love strengthens it. The child to become educated should *LOVE* his school, his teachers. He will then go, drawn by his ideal. He should love to read, to study. The whole duty of parents and teachers is to create this love, to inspire this love of growth, in the child. There is no lack of attention where there is love, no diffusion then over many things. It is the one loved thing. Notice the child at play; the man at congenial task; the man in love with his mistress. Where this love is not, then through effort, under necessity, a habit of concentration is formed for some particular thing; and the man becomes a machine. There is an equally weak condition of character as balance.

One of the best bookkeepers I ever knew was so perfectly concentrated while at his work that nothing ever disturbed him; but he was one of the most fretful and nervous of men at home and in society. A merchant of my acquaintance, most genial and concentrated upon business in his store, was cross and fickle at home. A professor among my friends, is completely self-possessed and absorbed in his study and class, but is a most timid and nervous man elsewhere. I have a friend so concentrated in his base-ball game that he knows no pain when injured, but possesses so little indurance at other times that a cut on his finger while at his work unnerves him. I knew a surgeon most cool and impassive when at the operating table, that would walk the floor all night before an important operation. I know of actors so concentrated upon their part that they do not remember anything that has transpired during the play, but who are so nervous at other times that they break down in insomnia. I had a friend, a most successful orator, so concentrated when talking that he would not sense his body, who was in his home and office the most restless and sensitive of men. I know a woman who is so fretful and fickle with her children that she spoils them, but who will play croquet with perfect abandon, forgetting everything.

This is the case with many gamesters at cards, and habitues of race-courses. These are all examples of concentration under necessity or habit. This condition is a dangerous one for health and happiness, because uncontrolled. All excitement is concentration, where the person has completely lost self-control. For this reason Emerson says, "When you become interested in

a book put it away." Proper development gives one at all times, the power to concentrate in any chosen line and at the same time keep self-control.

Understand me, it is not that condition where we call a person cold and unsocial. That is not concentration, but constraint, repression, and is equally dangerous to health. Self-possession is very different from self-repression. This latter is common to find and is the result of a fashionable education and of social etiquette. Because of repression doctors and undertakers are reaping a rich harvest. "Except ye become as little children!" is the true thought of concentration. The only natural concentration is under desire; is in the line we love. The only proper way to concentrate is at will, and not because we *have to*. Let there be no "Have to!" in your life, would you be self-centered and self-directed. A friend often replies when asked why he does not do a certain thing,—“I don't have to!” An industrial and social condition that compels a man to do that which he does not love, and which civilization has not taught him to love, which has not inspired him with an ideal that lifts him above the thought of necessity or starvation; is not entitled to the name of civilization. It needs Edward Carpenter's book used upon it as a surgeon. He entitled his book—"Civilization, its Cause and Cure!" Present civilization needs to be *cured*. The prophet's cry is applicable to the present condition. "These people honor me with their lips, but their hearts are far from me!"

Heartlessness must be the case where necessity rules. Never a child loved its parent because it was driven to. No husband ever loved his wife because she de-

manded, "I am yours and you shall love me!" This demand kills what love there was in the marriage. As water flows down hill, so, naturally, do we concentrate upon that which we love.

The first thing to do as one comes into this New-Thought-life, is to do what he loves—or love what he does. He must abolish the thought of *must*, of necessity. Any method of concentration is lost upon one who will not cultivate a love for present conditions and let that love lead him out of unpleasant ones. Because every thought of antagonism is a concentration born of weakness and of unhappiness, learn to love present conditions and you will naturally concentrate upon the right thought. Learn to *love* the Affirmations that lead you out to health and happiness and you will naturally concentrate upon them. Learn to love your neighbor as you love yourself and you will concentrate upon thoughts of helpfulness. Love that which you are trying to do and your love will lead you through concentration to BE that which you desire.

SECTION XI.

WITH EYES, SEE NOT.

Let us aspire to that heaven where all is eternal and where corruption never comes.

—*Ancient Aztec King.*

I speak to them in parables because having eyes they see not and having ears they hear not. * * * * Their ears are dull of hearing and their eyes they have closed, lest at any time they shall hear with their ears and shall see with their eyes and should understand with their hearts!

—*Jesus.*

These words reported of Jesus have been shortened into the proverb, "None so blind as those who will not see; and none so deaf as those who will not hear!" This fact is a common one. A person does not see or hear that to which he gives no attention. But within this fact lies the deeper fact, that one does not see and hear, because one *wills not* to see and hear. That is, each person has the power of choice and may see and may hear that which he chooses, and may not hear and may not see that which he does not choose to hear and to see. To exercise this choice is to be the master of fate. This choice is the prerogative of humanity alone. It is the patent-right of manhood; the entail of God's heritage to Man. To the degree in which we exercise this choice we have outgrown the animal in us; have made it subservient to the Human.

To see is to pay attention to. To hear is to listen to. To understand with the heart, is to so concentrate upon

what is about you, to so think upon what is heard, seen and felt, that you shall know the meaning it has in your life.

Concentration is the simplest thing to understand when you realize that it is thinking upon that which you do; paying attention to what is about you. It is a habit that can be acquired, but one so often neglected in childhood. It is the fault of teachers and parents that children do not grow up conscious of their power to choose and hold to the thought chosen. Wandering minds are formed from uncongenial tasks.

Study the children at any school and see how uncongenial are the tasks to many of them. It is a common thing to see children pretending or trying to study, but often glancing from the book, watching what is going on. This cultivates insincerity, pretence, hypocrisy, affectation, fickleness; all of which arises from a lack of attention.

Concentration means that we shall be absorbed in the task of the hour. The biographer of Agassiz tells us that he would bring his work into the parlor of an evening when it was filled with young company and devote a portion of the time to social converse and enjoyment and at the next moment turn with complete abandon to his study, oblivious of those about him. In this he showed complete control of his mind,—of himself. Tennyson tells a friend in a letter, that he practiced concentration before his literary labors by centering his mind upon his own name; then allowed no interruption.

To affirm that you can't concentrate is to affirm lack of faith in yourself, for the first necessity of success and

happiness is faith in your possibilities. Where this faith is not, there is very little accomplished in the way of character-building. Therefore the first step you need to take is to cultivate this faith in yourself. Practice affirming the infinite possibilities of the Human Soul. Think of yourself as an incarnation of God with all the possibilities of the God-head in you. Meditate upon the words of Jesus, "The kingdom of God is within you!" till you *feel* able to accomplish anything you desire. This meditation is concentration. As you meditate upon this thought you will grow into the power of expression. Affirm—"I, as spirit (or mind) possess all power I need to accomplish my desires."

The thought of "Can't" is born in recognition of the power of circumstances. As long as you think they have power you give them power. Circumstances in themselves have no power for either good or evil. The thought you have of them determines their effect upon yourself. If you fear them, you give them power to harm, that is, you are harmed by the thought you put into them. You may think whatever you choose of any circumstance or condition, and it becomes to you that which you think it is. Let me take a simple illustration. When I was a boy we planned a picnic one summer. The morning arose rainy. I felt so badly over it as an evil, that I cried, but others of the family rejoiced, for a drought was broken. They were happy, but I went to bed with a sick headache. The fact was, but a rainy day, and it became to each one that which his thought made it. Fire, defeat, loss of property are mere circumstances; one, by them, is stimulated to greater effort, another is crushed into lethargy. Con-

centration in the fear of things and of conditions, creates anxiety, worry and defeat. Concentration in Faith in the All Good, upon things and conditions, causes cheer, clearness of vision and success.

How you shall consider any circumstance, is for you to decide and as you decide, that circumstance is to you.

But having made your decision, *stick to it*. Concentrate upon the thought which you have decided as the right one to hold in relation to that circumstance. Through this concentration you will make your decision a fact in the objective life, because by your decision you have already made it a fact in the Cause-Life.

I wish to emphasize this fact because it is most important. You need not see or hear, need not feel or recognize, anything you do not desire to sense. You can make any circumstance bear to your objective life, whatever relation you desire, by deciding in your mind what that relation shall be, and by then concentrating upon that decision. Why do I affirm this? Because I am doing it every day, and because I know others who are doing it. What one person does, all can and may do. This fact was impressed upon me years ago by the experiments in Suggestion. As soon as you become convinced that the position I take in my little book, "Not Hypnotism but Suggestion," is correct, and it is the position of all expert practitioners of the Art, you will understand, that by thinking a coin is hot, when held in the hand, the thought will produce a blister. By thinking a drop of water is a drop of Croton oil, a blister is formed; by thinking a door knob is the pole

of an electric battery, a shock is received; by thinking a handkerchief is perfumed, an odor is perceived, and by thinking a bread-pill is medicine, one is cured. From these facts you can draw only one conclusion:—All have like effect upon the body and environment. To hold a candle before a mirror is to cause a reflection in the mirror; in like manner to hold a mental picture is to cause its reflection in the body. To change that picture every moment is to cause a change in the bodily reflection. To hold a picture continually in the mind is to keep its reflection constantly in the body. This Concentration does:—it holds the candle of desire before the mirror of flesh until the flesh reflects permanently that picture. Concentration carves in the marble of the material, the model held by Imagination, the creator, who builds through thought. From this fact is reached the conclusion which I state in these Affirmations—*I am blind and deaf to all that is unpleasant, ill, painful, weak, or that carries failure. I recognize only that which I wish to recognize. I pay attention only to chosen ideas. I see only that which I wish to see. I hear only that which I wish to hear.*

You can gain this power by deciding and training yourself as Will by practice. Practice lies in the use of Affirmation. Concentration is the incubating process which brings the seed thoughts into physical expression. See that you place in the incubator only those thoughts which you wish to run about in the garden of your life. “None so blind as those who will not to see.” Be thus blind through will and you will open your eyes to see only the Good, the Beautiful and the True.

SECTION XII.

THE IDEAL.

Among thy sons O God! let me be one.

—*Edward Eggleston.*

To live divinely is man's work.

—*Theodore Parker.*

The thing we long for that we are
 For one transcendent moment,
 E'er yet the present poor and bare
 Can make its sneering comment.
 Still through our paltry stir and strife,
 Glows the wished Ideal,
 And Longing moulds in clay, what Life
 Carves in the marble Real.

—*Lowell.*

I have suggested in previous sections that it is the picture in the mind that is of importance; that the Imagination is the creative power. I wish now to intensify this thought. *All things are but material reflections of mental images.* You realize this in the statue and the painting, the temple and the machine. On my wall hangs a most beautiful painting, "The Coming Light." The light is breaking through brilliant clouds, "In hues that envious make the pearl-shell, gem and flower." This picture is but a faint representation of the picture that was in the Soul of the painter. He did his best to catch it with canvas and brush. Had it not existed for him before the brush was in his hand, it would not have become my joy.

There stands a statue in yonder museum that I love

to gaze upon. Story saw that "Greek Slave" long before he took marble and chisel; but when the Idea possessed him It carved itself. A mental picture then; now it stands a marble dream, for the delight of man for ages.

Which is the real and which ideal? Which is transitory and which is permanent? Which is Truth and which illusion? Which is *the* thing, and which is the reflection? Fire, flood, age, neglect, may destroy the picture and the statue, but the idea cannot be destroyed. The eternal thing is the Idea; the transitory is its reflection in the sense-material. That which eternally exists is the unseen and the permanent; is the Ideal, created by the Human Mind from Divine Ideas.

I wish you to memorize that most beautiful extract at beginning of this section from Lowell. It is scientific and better yet, it is Truth. And Oliver Wendell Holmes has something only a little less perfect which is also worth remembering:

Deal gently with us, ye who read!
Our largest hope is unfulfilled—
 The promise still outruns the deed—
 The tower but not the spire we build.
 Our whitest pearls we never find;
 Our ripest fruit we never reach;
 The flowering moments of the mind
 Drop half their petals in our speech.
 These are my blossoms; if they wear
 One streak of morn or evening's glow,
 Accept them; but to me more fair,
 The buds of song that never blow.

This is but repeating in Holmes' beautiful way, the adage, "Men preach better than they practice!" And this is the most important fact I have for you in this lesson in Concentration. No progress without this Idealism. No practice without preaching proceeds it.

To see the buds mentally is to create them, and they will bloom not only in the eternal realm but also in the objective life. They lose beauty only when compared with their reflection in the realm of decay and death. Dr. Holmes and James Russell Lowell will find the greatest joy in creating, now they are freed from this sense-limitation of expression. The creator—Mind—is superior to the created—things—and the creation is, that the creator may still more perfectly create. We are now devotees to appearances, to creations, to things, Emerson tells us:—

Things are in the saddle
And ride mankind.

He tells us also that this "Law for Things," "Doth man unking," and adds:—

And what if Trade sow cities
Like shells along the shore,
And thatch with towns the prairie broad,
With railway ironed o'er?
They are but sailing foam-bells
Along Thought's causing stream,
And take their shape and color,
From him that sends the dream.

And again he says of England's abbeys and the pyramids:—

Out of Thought's interior sphere
These wonders rose to upper air.

I add to these words of Emerson these other words from him, prefacing them with that great line of Richard Realf's:—

Vast the create and beheld, but vaster the inward creator!
Emerson looking to the "Over-soul," says of human creations:

These wonders grew as grows the grass,
Art might obey but not surpass.
The passive Master lent his hand
To the vast Soul that o'er him planned!

Mazzini, the Italian patriot and statesman, said to his countrymen:—

Love and reverence the Ideal; it is the country of the Spirit; the city of the Soul!

In no other country can the Human Mind live. The Imagination is the "home of the Soul." No happiness save the Ideal. Hope dwells there and Peace makes the Ideal her habitation. From that realm come all the manifestations of Thought. Man, through thought, is creator. His workshop is the unseen. His material, divine ideas. His tool, the Imagination. The product, Ideals. Amid Ideals, we live. They are our only companions. No man buys, wears, marries, or buries aught but his Ideals. He lives among them always and enjoys or suffers only through the creations of his mind. Life, world, men, conditions, the hereafter are to me what I think them; are to me what my Ideals of them are. It is important that you realize this, for your health, happiness, and success depend upon your realization of your creative power.

To realize that you possess, and that you do, either consciously or unconsciously, create every condition, is for you to become a *conscious* creator at all times, so that by creating Ideals to your desire and concentrating upon them, they become material actualities.

Concentration is the only mental attitude under which Ideals shape themselves into the physical life. As long as you hold an Ideal before you, that long is it shaping itself in your body, your business and your social life. When you change your Ideal, then the new begins to shape itself. What has been your practice? Have you, like the sculptor, held to one Ideal till it "Carves itself in the marble real?" Or have you taken the Life-block

and placed it in the hands of an Ideal to-day, changing to another to-morrow, and then to another, till you have had as many Ideals as there are days? Have you not changed the details of the work every hour? You decided in the morning you would have a statue of Health, but before noon you changed it to Pain, at midday to Grief, at mid-afternoon to Success, and at sunset to a Satyr laughing at Failure, and at bedtime to Remorse, and awaken at morn with a statue of Hope? Is not your life a composite of all these and a thousand more? And this because you have not held one picture before it long enough for the picture to become fixed as a mental habit. Concentration means holding the chosen mental picture to the exclusion of all others till your objective life becomes the picture. "I AM THAT WHICH I THINK MYSELF TO BE!" The Ideal Life is the Real Life and this unseen Ideal Life is the one that alone concerns us. The laws of matter, are the Laws of spirit. They are but reflections of the unseen Laws, because Nature is one. No line can be drawn between the Here and the There; between the present and the past, or the future; between Cause and Effect. The Universe is a Unit, and as such we are to live It. Not to live in it, but to live It, for we are It. This *Life* of the body that has so troubled us, is the life of appearance, and with appearances hereafter we are not to deal; will deal with eternal verities, i. e. with Ideals which cause these appearances. The goal of every endeavor is Ideal, and that Ideal is REALITY OF SPIRIT. Let this Ideal manifest in perfect faith, by letting it alone, save to hold to it as Will. The Ideal will carry you to the goal of its own manifestation.

"A thread of Law runs through thy prayer
Stronger than iron cables are;
And Love and Longing towards its goal
Are pilots sweet to guide the soul.
So Life must live, and Soul must sail
And Unseen over Seen prevail
And all God's argosies come to shore
Though ocean smile or rage and roar."

And you are to remember that this voyage of unfoldment is eternal and you are to be happy every rod of the way. The joy of life is in creating, in unfolding, in going on.

I must turn to the poets at this stage of the discussion, for they are the truest philosophers, sages and seers, because they live in and report the Ideal, which is Truth.

I close this section with a little poem by an unknown author, prefacing it with extracts from Sam Walter Foss and from Kipling. Foss says:—

There is no bourn, no ultimate. The very farthest star,
But rims a sea of other stars extending just as far.
There's no beginning and no end. As in the ages gone
The greatest joy of joys shall be—the joy of going on.

Kipling says of the Ideal:—

Our face is far from this our war,
Our call and counter-cry,
I shall not find Thee quick and kind
Nor know thee till I die.
Enough for me in dreams to see
And touch Thy garment's hem;
Thy feet have trod so near to God
I may not follow them.

But all these poets fail to give us the practical lesson which I wish you to draw from their lines and that is—
by worshipping the Ideal, we become that Ideal.

Therefore there is no better practice for you than to concentrate upon beautiful extracts of Great Thinkers and saintly persons. You can easily find them. The

Twenty-third Psalm and other poetic, and therefore wise passages of scripture are familiar, so I do not quote them. But I will give you these "boiled down" expressions from the poets for memorizing, that the mental pictures they create may become in you physical manifestations. This little poem tells you that the realm in which you really live is never perfectly reflected in the objective life. So regard it a lesson how to live the Ideal here and now.

"I think that the song that's sweetest,
Is one that is never sung—
But lies at the heart of the singer,
Too grand for mortal tongue,
And sometimes in the silence
Between the day and the night,
He fancies that its measures
Bid farewell to the light.

A picture that is fairer,
Than all that have a part,
Among the master-pieces,
In the marble halls of art,
Is one that haunts the painter,
In all his golden dreams,
And to the painter only
A real picture seems.

The noblest grandest poem,
Lies not in blue and gold,
Among the treasured volumes
The rosewood bookshelves hold;
But in bright and glowing vision
It comes to the poet's brain,
But when he tries to grasp it,
He finds his efforts vain.

A fairy hand from dream-land
Beckons us here and there,
And when we strive to grasp it
It vanishes into air.
And thus our fair Ideal
Floats always just before,
And we in love and longing,
Reach for it ever more."

—Anonymous.....

I wonder if ever a song was sung
But the singer's heart sang sweeter!
I wonder if ever a rhyme was sung,
But the thoughts surpassed the meter!
I wonder if ever a sculptor wrought,
Till the stone echoed his ardent thought!
Or if ever a painter in light and shade
The dream of his inmost heart conveyed.
—J. C. Harney.

That haunting dream of better, forever at our side,
It tints the far horizon, it sparkles on the tide.
The cradle of the present too narrow is for rest.
The feet of the Immortal leap forth to seek the Best.
—Lucy Larcom.

In my first little book I gave the Law thus, and I have never been able to improve upon it. Let it close this section:

Affirm that which you desire as a present reality.
Live as if it were already manifest.
And you shall find it manifest.
I will here, in view of what has been said. translate it thus:—

Create an Ideal.
Live that Ideal; and
You will become that Ideal.

Concentration upon, and consecration to, the Ideal, brings it into manifestation.

SECTION XIII.

PRAYER.

Prayer is the Soul's sincere desire.

—*Hymn.*

Men pray cream and live skim-milk.

—*Beecher.*

Prayer is a form of concentration. Men pray to their ideals.

—*Theodore Parker.*

Uttered not but comprehended
Is the Spirit's voiceless prayer.

—*Longfellow.*

More things are wrought by prayer
Than this world dreams of.

—*Tennyson.*

And so I sometimes think our prayers

Might well be merged in one,

And nest and perch, and hearth and church,

Repeat "Thy will be done!"

—*Whittier.*

O Indra! have mercy upon me and give me daily bread!
Sharpen my mind like edge of iron! Whatever I now utter
longing for thee, do thou accept it! Make me possessed
of Thee.

—*Rig Veda. (Quoted by Max Muller.)*

The influence of a calm trust and faith expressing itself in prayer, uttered or unexpressed, over the functions of organic life, cannot be over-estimated. It is a spiritual and potential influence and force brought to bear upon the hidden spring of disease. It is one of the most potent prophylactic agencies against the inception and cause of all morbid conditions. * * *

—*F. W. Evans.*

Among the many forms and methods of concentration, prayer is the most common and the most potent. The secret of the religious world has been that by prayer

at altar, with prayer-book, through hymn, ritual, rite, and environment, it has led the soul to contemplation of holy thoughts, and through concentrating upon them, the thought thus sown in the mind has influenced the life for good. You can learn valuable lessons from any church service. Any form, any rite, any book, any ritual, written prayer, or hymn has a value to the one who concentrates upon it *as Truth*, or *as a way to Truth*. It is not through form or book, but through the thought—through the attitude of the Mind that benefits come. There *Power* lies. We would partake of the charity and humility of Whittier when he says:—

A bending staff I would not break,
A feeble faith I would not shake,
Nor even rashly pluck away
The error that some truth may stay,
Whose loss might leave the soul without
A shield against the shafts of doubt.

All these religious institutions grew out of human needs and minister to human needs, because they are but methods of concentration under holy thoughts; to the extent they are accepted in faith, they produce results in holy living. For this reason noble characters are found in every clime and under every creed. They concentrated upon their Ideals in religious services. The Ideal element in each draws, inspires and holds. Paul gave the Philippians a most excellent rule, when he said:—"That ye may approve things that are excellent; that ye may be sincere and void of offence." Sincerity is the only condition of receptivity and that Ideal which we sincerely accept, we cling to till it manifests. But prayer is the "Soul's sincere desire!" we pray from the Ideal and to the extent that we are persistent in

our prayer, it becomes realized in the objective life. "Pray without ceasing!" can only mean, "Concentrate upon the desire expressed in your prayer." Again we are told, "Whatever things ye desire, when ye pray *believe* that ye have received them and ye shall have them!" This is the statement in another form of the principle of Affirmation. Affirm that you are the Ideal and through that Affirmation you create conditions through which the Ideal shall manifest. Thus there is but one Principle, uniform in all its operations in all religions and in no religion. Without understanding men have unconsciously obeyed the Law. That Law is found in the Principle of *Concentration in sincerity upon the ideal*. This is but another way of saying "I AM THAT WHICH I THINK I AM!" I pray, thinking I have received, and lo! I have received. Thus prayer is a common and instinctive method of arriving at health, happiness and success through Concentration. Tennyson tells us "More things are wrought by prayer than this world dreams of," because through prayer the Principle of Concentration is applied to daily living. When the Law is understood and practiced by you, you will have found the only way in which conscious man has directed his development. *He has wrought through the concentration as Will. upon that thought which is born of desire.* Any form of prayer which one sincerely uses, will work the end which is desired in the Thought expressed. Thoughts are materialized into life through prayer. Therefore the selfish and the generous, the proud and the humble, the ill and the well, the failures and the successes, may all use the same formulas, utter the same prayers, but

the results in each life will be as different as are the feelings awakened by the petition; for the objective results are decided by the real desires of the heart and not by the words. Since most of the prayers are selfish and personal, looking to some outside power for help, asking for something which the petitioner really possesses, but is not conscious of possessing, the answers, like the petitions, are selfish and limited to temporary and personal likes. Should a person of quick temper pray sincerely to be cured of the habit, he will be cured as he says:—"Lead me not into temptation." But should he pray through fear of the pain which an outburst of anger brings, he will find relief from present pain, but not from the cause, which will remain to bring pain again through another outburst of anger. So with sickness; a prayer for health will be answered according to the faith in which the prayer is uttered. "Lord! Save or I perish!" will bring salvation according to the thought embodied in the words expressed, and not according to the Power really dwelling within any person, potentate, or God, outside the Soul of the one who prays. God-In-You answers His own prayer. He cannot answer till you give him opportunity by making conditions by faith.

Prayer is the best method of cultivating faith, for through it one learns to "Cast his burdens" off his conscious mind and allow the thought born of the Ideal to fall into the sub-conscious, there to become the director of the conscious expression. Prayer is the state of forgetfulness of the present and of the objective self; a state of concentration and is entered into with some dominant thought which has the power of an

Auto-Suggestion. This Auto-Suggestion is received by the Sub-conscious and creates the spiritual *condition* desired, and that condition produces the desired objective results. Therefore when one says, "I cannot concentrate," I reply—Each time you sincerely desire you are concentrated. Each time a wish becomes desire you are praying; you are concentrating. The thought of this section is beautifully expressed by a poem translated from the Arabian, by James Freeman Clarke:

"Allah! Allah!" cried the sick man, racked with pain the
 long night through,
 Till with prayer his heart grew tender, and his lips like
 honey grew.
 But at morning came the tempter, said,—"Call louder, child
 of pain!
 See if Allah ever answers, 'Here am I, again'."
 Like a stab the cruel cavil through his brain and pulses
 went.
 To his heart an icy coldness, to his brain a darkness sent.
 Then before him stands Elias, says, "My child why thus
 dismayed?
 Dost repent thy former fervor? Is thy soul of prayer,
 afraid?"
 "Ah!" he cried, "I've called so often; never heard the
 'Here am I!'
 And I thought, 'God will not pity! Will not turn on me
 his eye!'"
 Then the grave Elias answered, "God said, 'Rise Elias, Go;
 Speak to him the sorely tempted; lift him from his gulf
 of woe.
 Tell him that his very longing, is itself my answering cry.
 That his prayer, 'Come gracious Allah!' is my answer,
 'Here am I'
 Every inmost aspiration is God's answer undefiled;
 And in every 'O, My Father!' slumbers deep a 'Here
 my child.'"

SECTION XIV.

DESIRE VERSUS WISH.

Want fewer things but want those few things more.

—*Elizabeth Towne.*

Hunger goes selfishly thinking of food;
Evil lies painfully yearning for Good.

—*John Boyle O'Reilly.*

I only ask a will resigned,
O Father, to thine own!

—*Whittier.*

The one prudence of life is concentration; the one evil, dissipation. Everything is good which takes away one plaything and delusion more, and drives us home to add one more stroke of faithful work.

—*Emerson.*

“Will concentration bring me what I desire? O! I want something so much?” thus writes a friend of many years.

What is desire? I must consider it, as the consciousness of the pressure of the unfolding soul. Could consciousness be given the rose-bud in spring-time, I think it would be filled with desire; outward pressure is ex-pressure. So desire in the Human consciousness is but the demand of the soul for expansion through expression. Every desire must be gratified. Hunger is the prophecy of food. The hunger would not be were there not that which can satisfy it. Hunger and food are the two sides of one fact. Hunger the subjective side and food the objective. So is it with every desire; it not only can be but it is gratified.

But here is one important thought, one which will help you to an understanding of my assertion. There is here

all the difference between principle and detail; between the universal and the individual; between desire and the thing desired; all the difference there is between hunger in the abstract and hunger for a particular food. Desire is soul-hunger—for what? For expression only. The soul, like the starling in Sterne's essay, cries, "I want to get out!" But it does not cry for any particular way or place in which to get out. Desire is of the subjective, of the spiritual life. That which gratifies desire is of the reason, of experience, of the objective life. When you ask me, "Will my desire be gratified?" I answer yes. "Will my desire for that particular thing be gratified?" That depends upon your choice, your persistency, your will. Desire causes us to want. Then we ask ourselves, what we want. Often in this condition we wish. Wishing is weakness; is dissipation of our forces. In wishing the Ideal is held momentarily and is changed so often that life becomes a composite of many pictures, none of which have taken shape and given satisfaction to the conscious mind; but because there has been expression in wishing and the soul has partial satisfaction. No habit is more weakening than that of wishing—day-dreaming. It is idling away hours, vitiating the stream of life with mental poison, "vain imaginings," that simply flit through the mind leaving it weak, because as Will, the Ego is not trained to hold any one of them till it makes an impression upon the objective life. Desire, taking form in a mental picture held by the Will until it materializes, gives satisfaction to the conscious mind. Lowell says:—

But, would we learn that heart's full scope
Which we are hourly wronging,
Our lives must climb from hope to hope
And realize our longing.

Then aside with wishing, day-dreaming, absent-minded hours, where we drift without helm or rudder; and in their stead, select that thing, or that condition, which will satisfy desire; lop off all others; give away one more delusion and go home through this concentration of desire to more faithful, because more earnest, work. Be sincere in your desire for things; be persistent in your desire for any *one* thing; then you must win. Desire *things* less, and desire growth, unfoldment, and expression more. It is not the thing that is of benefit, but the power to thus express:—

“I’ve found some wisdom in my quest
That’s richly worth retailing;
I’ve learned when one has done his best,
There is no harm in failing.
I may not reach what I pursue
Still will I keep pursuing;
Nothing is vain that I can do,
Since soul-growth comes of doing.”

Desire less things in number but desire those less things tremendously, but not anxiously nor nervously. Keep at it with as steady a pull as do the crack crew of the college. Jesus gave the law which is never failing:—
“Seek first the kingdom of Go(o)d and its righteousness and all *things* will be added.” I think if I state the law thus you will understand it:—

Seek first the consciousness of Power within your soul where All-power centers; live in accordance with soul laws, then things become subject to you.

Before you can make effort to the attainment of anything, you must *feel* it is possible for you to attain it. There must be the Affirmation first of all—I *desire this*. Then there must arise the sense of power to have, to do, and to be, which finds expression in, *I can!* Then

there must come the important decision *I Will!* Now comes the tug of war, the point where so many fail. They will to do, and do not. Having willed, you must put that decision into the keeping of the Will, and know, that at that moment you possess the thing desired. The affirmation for this, be it a thing desired, is *I have!* Be it an action, the Affirmation is *I do!* Do you desire health? Follow the evolution of the thought thus:—*I have power to heal myself because Infinite Life finds expression through me. Being infinite I can heal myself. Because I can, and desire it, I will! Because I have the power, desire and will, and have so decreed I am healed."*

From the moment you make this decision let not that mental picture of health pass from your mind. The healing must begin at Cause, which is your mind, and the effect will show as health in your body.

This desire for expression is seen in children. They want to *do* something. Wise parents and teachers give them something to do. Soul demands expression. When it is denied to children in a channel we desire for them, they take the one that offers, and we call it mischief, if we do not brand it, evil. But remember the law of all force. It moves in the line of least resistance. Human desire is a manifestation of force. It will move in the easiest line if not directed. The same tendency to do, and to let, blind desire lead them is seen in grown people. "What to do?" is their cry. And when there is not purpose, direction and self-control, they move in ways we deem unwise. Ills, evils and crimes are but the results of undirected desire. All desire will find expression. It says:—"I'll find a way or make one!"

And it must make one, for the individual must express or die, because what we call Life is the expression of Soul through the body.

Therefore where you have desire, give it expression, for if the way is not chosen and direction is not given, it will find some way. Repressed desires, and repressed emotions arising from them are the cause of every ill of body, mind or estate. You are even to remember, that you as Will must take charge of your judgment, must direct desire, or it will run riot. Directed desire is the source of all success. Undirected desire is the cause of all that we term evil. Desire is soul-force. Never forget this, then you will never ask: "Will my desire be gratified?" Force *will* find expression. Desire is your Life demanding expression. Will you diffuse it like heat lightning on a summer's night, or will you confine and direct it till it is the light upon your path and the motor power to your success?

A story is told of a student who upon entering college placed over the door of his room a large red V. "What is it for?" he was often asked, but he never told. There it remained during the four years of his college life. He came out the valedictorian. On his last evening in his room, he invited his friends and pointing to the V, said:—"Now, you know what V stands for. I have won. I determined when I entered here to be valedictorian. That was placed there to keep in mind my decision."

Is this not what is meant by "keeping thine eye single, then shall thy whole body be full of light." This young man, ignorant of the law, acted under it. He may, in his concentration upon this one thing, have lost

his health, but it illustrates this principle, that you cannot scatter your mental powers over too many mere wishes. You must "*climb* from hope to hope and *realize* your longings," by holding them as mental images and letting them materialize. *Can* you realize your desire? Yes. This lesson tells you how. Will you pay the price? Is it worth your endeavor? Will it give you satisfaction? How many of the illusions and playthings in your life will you give up for it? You cannot have every little whim gratified, and then have some great desire satisfied also. Put your powder into Fourth of July explosions and your energy into social dissipation and you will have no power for defense, and no energy for the battle. "Why do I fail?" so many ask me. Here is your answer:—Dissipation of your energies by the satisfying of mere whims, in the dream born of temporary wants; by mental pyrotechnics; by living under ignoble motives, sacrificing to superficial social pleasures or directed by low aims. Concentrate upon something worth while and then stick. You will then win and the result in the treasury of Eternity is Character. It is the sticking that counts. Hence this is your Affirmation—*I am persevering. I never fail.*

Memorize these glorious lines of Emerson and never doubt your ability again:

Laurel crowns cleave to deserts,
And power to him who power exerts.
Hast not thy share? On winged feet
Lo! it flyeth thee to meet.
All that nature made thine own,
Floating in air or pent in stone,
Will rive the hills, and swim the sea,
And like thy shadow follow thee.

SECTION XV.

MENTAL POISE.

My peace I leave with you.

—*Jesus.*

But when the heart is full of din,
And doubt beside the portal waits,
'They can but listen at the gates
And hear the household jar within.

—*Tennyson.*

Right is Right, since God is God,
And Right the day must win!
To doubt would be disloyalty!
To falter would be sin.

—*Old Hymn.*

Where concentration is, there is a mental peace. Unrest denotes a mind wandering and unstable. Therefore would you have reflected from the sub-conscious storehouse of wisdom into the consciousness, the wisdom for the moment, there must be mental quiet. In this quietness the mind becomes like a still lake and the light within is so reflected that you know what to do. Concentration means peace of mind. Seek this condition for success in any undertaking.

A good way to seek this is to concentrate upon some passage of literature that has quieting power. The story of Jesus stilling the tempest illustrates the power of the soul to still the storms of the mental life. Think, "Peace be still," and hold the mind upon some passage of quieting verse or text. I find myself repeating verses long ago memorized, and as it has been my habit from youth to memorize poems, there is always in my mind one ready for the occasion. If you will memorize the following stanzas, or passages at beginning of sections

in this book, they will bring that mental poise which will prepare you for any particular thought you may wish to hold. Many have found in this stanza of Whittier's power to help them and out of the maddening mazes of life to bring peace of mind. You will find John Burrough's, "Waiting" helpful and from the volumes of NOW, you will be able to cull Affirmations and stanzas that will give this mental quietude.

Amid the maddening maze of things
And tossed by storm and flood,
To one fixed trust my spirit clings—
I know that God is good.

This stanza from one of my poems may suit those who have any objection to the word "God."

Trust is now brooding in my heart
As thus I float o'er Passions's grave,
I'm Spirit and of All-Life part.
As such unmoved by wind or wave.

Affirmations of peace and of restfulness are always to precede any special Affirmation, for until Peace of mind is reached, there can be no concentration. Therefore the Affirmation—*I am peace*—is recommended. The words of one of Mrs. Scott's "Truth Songs" will help you as you repeat, hum or sing them:

God is peace; (or—I am Peace.)
That Peace surrounds me.
In that Peace I safely dwell.
'Tis above, beneath, within me,
Peace is mine and all is well;
God is Peace, sweet Peace!
God is Peace, pure Peace!
That Peace is mine—mine—
And all is well.

Keep repeating the thought of peace, till peace is yours. When once you have attained self-mastery in this direction, you can follow it up successfully in all others. Can affirm; Health, Happiness, Success, or any desire *as a present reality*.

SECTION XVI.

METHODS OF CONCENTRATION.

Resolve to be thyself; and know that he
Who finds himself loses his misery.

—*Matthew Arnold.*

No longer forward nor behind
I look in hope or fear;
But grateful take the good I find,
The best of now and here.

—*Whittier.*

Our efficiency consists so much in our concentration, that nature usually in the instances where a marked man is sent into the world, overloads him with bias, sacrificing symmetry to working power.

—*Emerson.*

People have interpreted Concentration to mean a kind of worrying over some "ideal"—a mental treatment has been understood as a strained holding of a certain thought—will-power has been looked upon as bulldog tenacity.

Instead of all this mental wear and tear, let us now ascend to the throne of Faith and Love, and with cheerfulness and self-reliance build better conditions.

Instead of holding on so tightly, why not let go—give a chance for the expression of the infinite potencies. The control of one's thoughts should be undertaken easily—no impatience—no hurry—no strain. What is there to strive for? We are now heirs to celestial conditions; happiness is immediately ours if we will let go, if we will keep quiet.

keep quiet.—*Fred Bury.*

Understand that peace of mind will not allow you to be anxious, or fearful, or timid, or rigid; will not allow any thought of doubt of the righteousness of your conduct. You can hold no "must" over yourself.

"I do this because I like to do it!" is the true spirit.

In this spirit you can relax; throw off all care and simply let the thought, which for the time you have chosen, have its way through and over you.

In applying these, or any directions do not think any serious loss will be yours if you do not obey them. Never rigidly hold to them. If you do not use them, you only place yourself where the boy is who prefers play to dinner and goes without. You are to give yourself perfect liberty, cast aside all fears and then—trust. In this mental state, select that portion of time you can readily give to Silence, be it ten minutes, or an hour. When you have selected it, make it as much your business to attend to it, as you would to attend the lesson of the professor you have engaged for music or painting lessons. Be as prompt to an appointment with yourself, as to one with a friend.

Sincerity demands this. Reasonable excuses will be accepted here as elsewhere, but neglect will tell upon your unfoldment. It is your business at this hour. "Attend to business in business hours." Failure to feel the importance of punctuality, and failure to realize the importance of time and effort here, are the great cause of the many not attaining the power of the Silence.

Having chosen the time, select the place. It should be away from all other persons if possible, in a room by yourself, where you can have external quiet. But when you have mastered, you will enter Silence anywhere, at any time. Alone or in midst of a crowd. To be able anywhere and at any time to concentrate upon a chosen thing is to be your purpose.

If you cannot have a room by yourself, then give yourself the Affirmations silently wherever you are. The hymn says:—

“Should holy thoughts come o’er thee
When friends are round thy way,
E’en then the silent breathings
Thy spirit sends above,
Will reach his throne of glory,
Who is mercy, truth and love.”

Having selected time and room, take a restful position, one of perfect bodily ease. Not a lazy or careless one, but one of perfect relaxation; relaxation for a purpose. Let go of all thoughts of material things, including body, home, business, and friends.

Draw a few long breaths with the thought:—*I am resting. I am peaceful.*

Fix your mind upon yourself as a Divine Being; as a manifestation of the One Universal Principle that fills all space and time. Think of yourself thus as a child of the One, possessing infinite possibilities. Affirm:—*I have power to do and to be whatever I wish to do and be.* See yourself perfect, because you are this child of the Infinite. Make yourself in thought one with All-that-is. Affirm:—*I AM ONE WITH INFINITE LIFE AND WISDOM.*

When you become perfectly peaceful, take the special thought you desire to have manifest. If you are there to rid yourself of illness take this thought:—*In the One I possess all life. I now let Life manifest in perfect health. I am Life and in the life of the One, I am healed.*

N. B.—You are not to be particular about the form of words. Take the thought in any form of words you

choose. It is not the words but the Thought, that I wish you to receive. It is not the words but Thought that direct the Sub-Conscious Power. Also remember it is not the thought that heals or does any work. Your body was built before you were capable of thinking. The Power that heals, or gives success, is the Power that built your body, and that Power, is the Universal Life. But since you are a self-conscious individual, your thought directs the Life into the mental mould you make for it, in your Imagination. Therefore all you have to care for is your Thought. You "press the mental button" and Life does the rest.

If your desire is success in any particular line, create a mental image of success. Do not try to see how, or when, it will manifest, but in faith create it and as you wish it to be know that since you have created it in thought, it *will* manifest. Use the thought in this Affirmation:—*I am a manifestation of Infinite Wisdom and I possess the power and the knowledge to bring success. I now decree for myself success. It is now mine and will manifest. I am success.*

Whatever be the desire of the hour, in like manner *think* upon it, and know that through mental concentration it does manifest. Forget time and way, and expect it to come at the right time, in the right way. It will be there at that time.

This is in a great degree but a repetition of a previous section, I know, but you need it. I am writing a text-book.

Do not *try* to think. After you have decided what the thought is, you are to make no effort, but are to give

yourself up to it, and *let it think for you*. When the boy whistled in school, over the discovery of the mistake in his problem and was chided, he replied, truthfully:—"It whistled itself!" Let your thought do the whistling while you simply enjoy the session. Soon Life will pulse through you; will fill your Being. You will have a sense of interior power. Gradually a sweet peace will steal over you, and you will sense the Infinite Mind thinking *in* you; the Infinite Life vibrating *in* you; the Infinite Love, loving *in* you and Infinite Wisdom guiding *in* you. Life, Love, and Strength will fill your entire being. If you sink into unconsciousness, do not fear. Let any condition come and go at will. If you have set any time for your seance, you will come back to the objective life at that time. Passivity, you must have. When the thought entirely possesses you, you are entirely oblivious of the objective life; you have no attention for anything else but the "letting" process,—letting Life, Love, and Truth fill you.

Every day no matter where you are, whenever any thought in antagonism to the selected one would come into your mind, affirm the thoughts you have chosen. They will bring the desired condition. Overcome any ill thought with the use of a good one and you will soon grow into the power of controlling your thoughts. This is health; this is success. Mind,—You must *grow*. "Consider the lilies," when hereafter you ask "How?"—"They grow!"

SECTION XVII.

DIRECTIONS FOR PRACTICE.

Like a beautiful flower full of color but without fragrance are all the fine but fruitless words of him who does not act accordingly.

—*Dhammapada.*

Time was, I sat out Truth to find.
Heart-sick, foot-sore, aweary grew my mind;
When haply—oh my pride! what bitter cost!—
Truth found me wandering. I, not Truth, was lost.

—*Alfred Young.*

The only way to change conditions effectually is to change "the heart," the habit, or instinct-mind.

This can be done with more or less ease, according to the degree of setness of character and the degree of will and enthusiasm brought to bear.

The key to all change of character lies within that little five per cent conscious mind, which with all its littleness is a sure lever by which to move the ninety-five per cent ponderosity below it. For conscious thought is positive thought, dynamic; while subconscious thought is negative, receptive. That little five per cent mind has stronger compelling power than several times its bulk of sub-conscious mind, and there is not an atom of all that ninety-five per cent sub-conscious mind which cannot be moved by that little five per cent mind which lies at the top.

The conscious self is the directing power. Just as it directed your fingers to change their fixed habits, so it can direct any change in other lines of mental or bodily habit—by directing persistently, quietly insistent practice on the desired lines. Insist upon right conscious thinking, and in due time you cannot fail to have right sub-conscious thinking.

—*Elizabeth Towne in "The Life Power."*

Many teachers give formulas; there is a belief extant that certain positions; directions in relation to points of the compass; certain minerals, crystals, amulets,

talismans, medicines, herbs, token, are necessary to the attainment of power.

This is an error. Any form, formula, position of body or potion; any point of compass; any condition of environment; believed to be, or found at any time to be of assistance, is of present assistance; and may be used as long as it is regarded merely as a means to a development that will enable one to dispense with it. Used that it may be outgrown.

But, the moment any particular thing, or condition, is considered necessary, it becomes a fetter and a limitation; here lies the danger of all such aids.

The only necessary condition is your mental attitude. Horace Greely said; "The only way to resume specie payments is to resume;" the kindergarten motto is—"Learn to do by doing." In like manner I say to my reader:—"The only way to concentrate is to concentrate." No outside aid is necessary and the use of aids, unless guided by the thought of mere temporary assistances, is attended with the serious danger of limitation. Any place, any time, is the proper place and time. Any *chosen* thought is the right thought. The ideal of Concentration is—Ability at any time to so concentrate at will upon a chosen thought as to become oblivious of objective environment. This ability extends to business transactions, social intercourse, literary and oratorical exercises, and all forms of psychic manifestations, and all forms of healing.

Not long ago while waiting in hall for lecture and chatting with friends I was called upon to give an absent treatment. It was successful. A friend met me on the street, handed me a letter with request that I

psychometrize it. Immediately, as we continued our walk, I became oblivious of my surroundings and described the writer and those persons consulted before the writing; told the business; the motive; gave advice as to meeting the results; and the way to answer.

Too many sensitives, psychics, and healers, demand conditions. The only condition is the mental one of Attention. Notice how concentrated and still is a regiment of soldiers at the command—"Attention!" Learn like obedience to your own Auto-Suggestion.

The use of crystals, sacred words, cards, names, and like instrumentalities is a staff better dispensed with than used.

But as children need text-books, slates, pencils, blackboards, apparatus, the quiet of school-room and presence of teacher, that they may develop the power to do without all these, so one may use temporarily some external means for concentration.

Once I used to develop my hypnotic subjects and somnambules by having them concentrate their gaze upon something bright; I would help my patients into quiescent mental attitude, by gazing at some bright thing; but I found it harder to break up this habit when once formed, than it is to form one of concentration without any external aid. "Think sleep; and you will sleep!" This is my method;—through Affirmation.

But for those who, without assistance, must develop voluntary concentration, I give a few simple methods. You can, until you develop power to do otherwise, subdue the light in your room to a twilight. May choose a convenient room and time, when and where you can

have external quiet; but at same time remember, that your lesson is not learned, until you can concentrate in bright sun- or gas-light, anywhere. Even in midst of noise, or a crowd.

Having selected time and place, put yourself in easy position; one in which you forget body. I do not recommend a recumbent one as the position suggests sleep, and you do not seek involuntary sleep.

Take an easy position, read, or repeat some quieting extract. Bring some pleasant picture before the mind. Relax the body. Close the eyes and concentrate upon that picture. The first lesson is to gain the ability to look upon this picture you have created with the same steadiness you would look upon landscape from the window.

The next lesson, is to connect some thought with the picture and concentrate upon the thought. Do not make the seance so long as to tire you. Do not strain. Do not become conscious that you are making an effort. *Intend the mind*, and then *let* it float with the current. Concentration is the condition of perfect ease. No task, no strain, no effort, no conscious thinking. You have directed the thought; now let it go without bit or rein. If you do not succeed in this, you may choose something upon which to concentrate the gaze. Something with bright color, or something with metallic luster. A bit of sunlight on the wall, a flower, a gem, anything. Gaze upon it till you see nothing else, then close the eyes and see it still.

But with any of these conditions, or one you may gather from any other author, remember it is the *thought* that

is of importance. *Know that you can before you begin, and know that you do while you are at the lesson.*

The ideal condition is that which while in it, you do not notice the external; you pay no attention to it, but when you take up the objective life again with positiveness, you will recall that certain sounds, persons and events occurred; and that all sounds seemed subdued and far away. Somnolence, sleepiness, passivity, is the ideal condition when entered into voluntarily. Do not let these seances degenerate into mere reverie or absent-mindedness, nor allow yourself to go into these conditions when about your work. If, during your seance, you feel like sleeping let sleep come, with the Suggestion that you will waken when the time set has expired and will gain what you seek while in this condition. Fear not and let what will come. You will so waken. Be prompt to begin and to close! Bring yourself to time, system and order; this is mastery.

It is probable that you will fall to sleep for quite a period while you are learning. It is well. Do not resist. It is nature's way of producing an equilibrium. Most people live at such tension in this complex, strenuous life of ours, that nature by reaction rights our nervous system in these rests. Produces an equilibrium. "Thou shalt not come out thence till thou has paid the utmost farthing," we are told by Jesus. Enjoy these seances. Soul-growth comes in them. They are not the sleeps of the night, for you have given direction to the sub-conscious and while you are thus relaxing your will from the body, Life is building the nervous system into condition for the expression of your desires. Take with you the right Ideal into the Silence, and then give Liberty to Soul, to have its way.

SECTION XVIII.

HOW TO DO IT.

It is the same Force in the human breast,
That makes us gods or demons. If we gird
Those strong emotions by which we are stirred
With might of will and purpose, heights unguessed
Shall dawn for us. Or if we give them sway
We can sink down and consort with the lost.

—*Ella Wheeler Wilcox.*

The truth is that really all have untold treasures of power locked in their inner being. In fact all are millionaires, but their priceless treasures will remain useless to them, till some one informs them of their own possessions and hands them the key with which to unlock them.

—*E. D. Babbitt.*

Though at the expense again of repetition I add here and in the following sections, some extracts from my "Mail Course in The Art of Living." This art of controlling one's self which we call "Voluntary Concentration," is not merely learning, it is living; and to live this Principle means that there must be repetition, "line upon line" till the thought becomes a part of the whole mental man, as the food of the morning has become in results, part of the physical man. In as many ways as possible, I am repeating the simple principle of Human-control, of Self-control through Concentration, which is only control through Auto-Suggestion.

I wish to clear from your mind the confusion that exists in the minds of many students along New Thought lines as to the meaning and the use of this term Concentration. This thought take with you:—*you do concentrate.* But it is the concentration of habit, a habit created by necessity. All successful men

win through concentration, but it is a concentration that costs them the pleasure of living. Business attention is concentration. Business care follows them home, absorbs the domestic virtues. It follows them to church and deadens the sound of sermon and hymn. It follows to theater and obstructs the view of stage. It follows to bed and prevents sleep. This is concentration. Through habit, it has become involuntary. When any concentration becomes wearisome, when we wish it would leave us, it has then become unwholesome. Thoughts connected with limitations will so become. Any thought limited to the external, when held long, will cause weariness of the flesh. Business men, professional men, are prone to let their thought born of necessity rule them. Success in any sense cannot be his who does not rule himself, that is, does not choose his thoughts. Involuntary concentration is slavery, is disease and death.

Voluntary concentration is mastery, is health. Concentration upon a thought you chose and then laying it aside and taking up another, is Self-Control, is POWER. Concentration is only *Paying Attention to a Chosen Thought*, paying Attention to the thought you have chosen for the time. To illustrate:—A procession passes the window. I see it, but pay no particular attention to any one person. Something attracts my attention and, to that particular thing or person, I direct my attention and I see only that. My attention is concentrated upon that and it absorbs my whole thought. I know, however, that the procession is passing. I may later recall much that passed. That is a secondary attention. All that passes before the eye is photographed upon the psychic sense, so that, while the conscious mind is paying attention to one person, the sub-conscious is paying attention to all that is present. To concentrate, is to let the conscious will hold to the one thought out of the procession of thoughts that are all the time passing in the mind. Other

thoughts will be there. It is impossible to make the mind a blank, but it is possible to notice only that which you choose of what passes through it. It is possible to choose a thought and to so hold it before consciousness that no other is present with us. This is the case in all excitement. Fear is concentration upon the thought of fear; pain, upon the thought of pain; grief, upon grief; worry, upon something that causes intense anxiety. What the man does thus instinctively, he can do under intelligent direction. In learning concentration, you are learning to supplant instinct by self-control. Instinct is control by the Absolute, by race-thought. Concentration, as we now use it, is control of the manifestation of life by the Individual will. To attain this control, it is first necessary to *believe it possible*. Where this belief is, next is the declaration that you will learn it. Having so determined, you can develop it. "Where there is a will, there is a way." When you determine to so develop, you will make effort, you will do. Effort requires time. These steps and intermediary ones you will follow. Failures come from wishes, temporary likes, but never from unreal desires. Do you desire it? Then you will make effort and will win. If you only wish, the desire for something else will overshadow your wish. Convert a mere wish into a desire and *LET the Desire take possession of you and lead you to its own expression. Put no conscious effort upon any desire. Hold to it in faith and it will manifest. The danger is that you will try too hard. The chief thing that causes failure in all psychic attempts is that the person tries too hard. You are ever to remember that you are to LET the Current have its way through you. You can guide it by your Affirmation, but you are to know that it will run in the channel of Suggestion without effort on your part. Negative to the Soul, positive to all externals, is the law. "Trust the current that knows its way," is Emerson's direction. "Thy will be done," is Jesus'. "Float with hand on helm," is my direction. "TRUST," is the word.*

SECTION XIX.

SOME PRACTICAL SUGGESTIONS.

We may question with wand of science
 Explain, decide, discuss,
 But only in Meditation,
 The Mystery speaks to us.

—*John Boyle O'Reiley.*

He always wins who sides with God.
 To him no chance is lost.
 God's will is sweetest to him when
 It triumphs at his cost.

—*Old Hymn.*

Into that realm of reverie where the soul feeds on immortal fruits and communes with unseen associates, the body meanwhile being left to the semblance of idleness—of all which, the man have given this valid justification:—

"I loaf and invite my soul.

I lean and loaf at my ease observing a spear of summer grass."

—*Moses Coit Tyler. (Life of Patrick Henry.)*

Affirmations are power and used in any manner are to be recommended. Used till one forgets to use them, by no longer needing them. The Affirmation serving to create the mental habit of looking at affairs, conditions and experiences of life, from the point of view of the Affirmation.

But Oral Affirmations have great power and in beginning to obtain the self-control that comes from Concentration it is often wise to suggest aloud to yourself until you shall have grown the power of Silent-Suggestion. And even after you have attained considerable attainment in this silent power you will find great help, when new conditions demanding new Affirmations arise, by speaking the words to yourself. The spoken word has a power in affecting the nervous system that the

silent word has not. The gray matter of the brain and nerves, vibrates with the spoken word, as the violin string does to the stroke of the bow, and each vibration helps to make the cells responsive to the thought the words convey. It is wise to take possession of every factor that will help us in the development of Mastery. In the beginning of my study thirty years ago, I would repeat the chosen words till I became unconscious. Tennyson says he went into a trance through repeating and concentrating upon his own name. You choose an Affirmation in line with some desire. Talk to yourself in line of that desire. Place yourself, in imagination, in a chair opposite yourself and talk to yourself. In imagination, see yourself there. If you are in the habit of doubting your ability in any line, tell your SELF that you have power, that you are a son of God, that you can do anything. Keep at it till you begin to fill up with power, till you feel as if you had taken stimulant, till the brain begins to reel. Let it reel till you fall to chair, lounge or floor unconscious and lie there till you awaken, saying, "I have won! I have won!"

Take a case of absent treatment! You wish to heal. Go into a room by yourself. Sit down by lounge, couch or bed. Imagine the patient there. See him, or her, lying there before you. Imagination is the CREATIVE faculty. Develop this power till you can FEEL that he *is* there. Then talk to him as IF he was there. He IS there when you SEE him there, for there is no space to thought. In this way, you can heal or help in any desired way. Learn to so concentrate upon this patient that you are oblivious of everything else.

Imagine him well. He is well. Spirit knows no sickness. You are to see the spirit well and full of life. Tell him so. You will, in this way, learn to concentrate when you desire. A lady once came to me for treatment of her daughter. I agreed and, when the mother left, I sat down by my treating lounge. I brought the

daughter there in imagination and made passes with my hands from head to foot, just as if she was there in body. Then I said: "Go to sleep and sleep till 3 p. m., when you will awaken with all these conditions passed entirely away." She did so awaken.

Suppose it is a case of business dealing with a man. Place him in like position. Talk to him as if he were really there. You will grow to think it without talking. This is concentration. It need not take you an instant to concentrate to give the thought power over yourself or to send it telepathically to others.

Absent-mindedness is involuntary concentration. Cultivate that condition so that you can enter it at will. Let it be voluntary concentration. Choose some theme and speak upon it when alone. Grow into the habit of losing yourself in thought and recalling yourself at will.

When you wish to know anything, tell yourself that you know and *let* it come to you as you let go of the conscious thought. An illustration:—I had an article to write to-day. Before I was fairly awake, it thought itself through my mind. After I dressed, I tried to recall it. The title included three subjects. I could not recall the last. The more I tried, the more it eluded me. At last, I gave up and said: "Well, if it is necessary, it will come." Later in the day, while I was dictating a letter, my thought ran in the same channel and took up the theme I had forgotten and followed it to the end. *I let it run itself.* This is concentration. Suppose you have a patient and you are puzzled as to what to do. You have studied the case and are undecided. By this study, you have given yourself an auto-suggestion born of desire. Now say, "Well, when the right time comes, I shall know," and forget all about it. It will suddenly dawn upon you from the sub-conscious. This suggestion and this forgetfulness is concentration

Suppose it is a thought of business. You have considered the question and are unable to decide. Tell yourself that, at the right time, it will be clear to you. It will come *when you let go of it*. "My word shall not return unto me void!" How shall it return if you do not let it go? It goes from you when you forget it once uttered in faith. Thus are you learning concentration.

You wish to go voluntarily into the sub-conscious. Do the same. Tell yourself what you wish. Sit down and let that wish be the controller of the hour. Give up! Forget that you have made the wish. Forget that you have the desire or that you have given the direction. *Let* your thoughts take, without your conscious direction, the line you have previously desired. Practice alone will bring the power to do this.

By a systematic application of the above, you will grow into a conscious control of your thought, as you have heretofore, through necessity, grown into an involuntary control. You can readily concentrate, when compelled, in your business. Affirm that it is easy to concentrate at will and DO it. LET the thought have full sway over you. I know of no other way to accomplish this but this: *Pay Attention to a chosen thought*. It is a good plan to practice self-suggestion in going to sleep. Tell yourself you are sleepy and go to sleep on Suggestion. Tell yourself you feel like yawning and let it yawn. Tell yourself that you are hungry and let the hunger come. Tell yourself that you wish some food and suggest the kind and let hunger for it come. Tell yourself that you wish to go, or to do something, and let the desire grow and obey. In this way, you get into the habit of living from the sub-conscious by self-direction and are "in the Silence" all the time. Concentration is not a thing for special occasions; it is for all times. When you have learned to "let the current have its way," you have learned the greatest lesson of life. You will live above sense, will live subject at all times

to the Spirit; will be led by intuition; will use your reason to apply Truth which flows into the consciousness by intuition to the objective life. Concentration, "in the Silence," is not a thing for special occasions; it is the condition of the devotee made constant. "Pray without ceasing," is the law. Desire, suggest and *let*. That is all. It is the lesson Jesus learned when he said: "Thy will be done." "May thy kingdom come," really means, "Let thy kingdom come." The kingdom of self-control! The kingdom of self-mastery! *Concentration is the shutting out of the objective life. It is closing the five senses and letting the Soul be felt and heard in the silence.*

Follow these directions. Practice as suggested and the Silence will become vocal.

The exercise of the Will, or the lesson of power, is taught in every event. From the child's successive possession of his several senses, up to the hour when he says "Thy will be done!" he is learning the secret that he can reduce under his will, not only particular events, but great classes, nay, whole series of events, and so conform all facts to his character. Nature is thoroughly mediative. It is made to serve. It receives the dominion of man as meekly as the ass on which the Savior rode. It offers all its kingdoms to man in the raw material which he may mould into what is useful. Man is never weary of working it up. He forges the subtle and delicate air into wise and melodious words and gives them wings as angels of persuasion and command. One after another his victorious thought comes up with and reduces all things, until the world becomes at last only a realized will,—the double of man.

—Emerson in "Nature."

SECTION XX.

SELF-STUDY AND THE LAW OF LIFE.

Buddha appealed himself only to what we should call the Inner Light.

—*Max Muller.*

Do your work, respecting the excellence of the work, and not its acceptableness. This is so much economy as that, rightly read, it is the sum of economy. Profligacy consists not so much in spending years of your time or chests of money,—but in spending them off the line of your career. The crime which bankrupts men and states is job-work; declining from your main design, to serve a turn here and there. Nothing is beneath you, if it is in the direction of your life; nothing is great or desirable if it is off from that.

—*Emerson in "Conduct of Life."*

It is well to have some definite methods for practice in the beginning but there is a danger that I warn you of, and that is that you will grow to consider them a necessity. Beware of this.

Use them for self-development. Remember that you will soon outgrow them. I give them to be outgrown. But use them until you can concentrate without these preliminary steps.

First—Study yourself. Understand your own mental conditions. See where you are positive and where negative in your thought. All thoughts of any lack in yourself; all thoughts of want; all tendencies to complain, wish, or find fault with yourself; all criticisms, regrets and self condemnation; all thoughts of inability to cope with any condition; all thoughts of shrinking, avoiding, fearing any person, thing or condition; all thoughts of reliance upon friends, money, position, reputation or culture; all thoughts of any assistance from without yourself; all these are thoughts of weakness.

They have no drawing power. They are non-attractive; produce mental conditions that are a lack of what is called "personal magnetism," but which is only a lack of those character-radiations that create success.

Study yourself and see how much you concentrate upon such thoughts. Realize how much they influence your life; how much time you waste in thinking them over and over; how much you diffuse power in this worry, fear, fret and complaint. This is riding the hobby horse of childhood, ride all day and you are not an inch further on your way. This method of using thought is but mental gum-chewing; disgusting to the observer and destructive of all healthful mental digestion.

Where you learn that you have been holding a thought of these kinds, immediately change to its opposite. Study the tables on pages 36 and 37 in "Self-Healing" and concentrate upon the opposite thought.

If you have held thoughts of failure, of want, change them at once to thoughts of *possession*. *Never think want!* Never wish for anything, for you, as Spirit, possess all in potentiality, as the egg possesses all the songs the bird shall sing. Turn your attention to this germ within, and claim possession, and in concentration give it an opportunity for expression. Concentration is mental incubation. Brood over the desire as a present reality, as the mother bird broods over the egg. She knows by instinct that the chick is there and by brooding she brings it into expression. In the faith of reason and instinct which you possess, brood over that which you know is, and which you, by Affirmation, have called forth, until you see it with eye and touch it with hand. Take what Lowell says of this bird-condition as your own, and sing:

His mate feels the eggs beneath her wings
And the heart in her dumb breast flutters and sings.
He sings to the wide world, and she to her nest,—
In the nice ear of Nature, which song is the best?

For this reason whenever you are inclined to say "I

want!" think—"I possess!" and seek, and you shall find it within. Then *let* it out.

Feel that you thus have; others then will feel the same, for you will radiate those vibrations of power that cause them to feel, to believe in you, and to act under those feelings. This is "Personal magnetism," and it is but the concentrated rays of the whole man turned to one purpose through concentrating upon one thought. And thought is the directing power of all Life's vibrations. As I think, so my radiations are. When I think diffusively my radiations are diffusive, and people do not feel, do not recognize me. I make them feel by shooting my vibrations from the chamber of Concentration. Then the projectile is felt. Otherwise the powder flashes in the universal, and the projectile lies in the magazine of the soul.

Feel, and you make others feel. This is the law. Be a dynamo and the currents will flow. Feeling is the power which thought directs. Therefore cultivate the power to feel. Enthusiasm is its name in conduct. Be enthusiastic. This can all be done in silence. But **FEEL** enthusiastic when you are in silence, and then Power, concentrated Power, will go on the line, over the wires of your thought, to create success. "Mean business!" and feel business when you think.

This power to feel, this feeling of power, this sense of possession, characterizes all great characters of history. We credit it to personal magnetism. But it is character. Emerson says of certain great men in his essay upon "Character," "The larger part of their power was latent. This is character—a reserved force which acts directly by presence and without means!" This reserve force creates success, wherever success is found. Therefore will you succeed, create this reserve power. It is done by concentration, by patience, by entering the Silence with the consciousness of possession and there letting your whole personality be filled. "Blessed are they who hunger and thirst after righteousness for *they*

shall be filled!" is the promise. Enter the silence of meditation with sincere desire, with "an earnest and contrite heart," and you shall be filled with power to bring into manifestation that which you have in silence affirmed.

Here is the Law as laid down in my first book "How to Control Fate through Suggestion," and time has enabled me only to enter into a deeper realization that it is the one and only Law of Success.

Build for yourself a perfect Ideal! Think from that Ideal as a present reality! Affirm that Ideal a present reality! Suggest from that Ideal as a present reality! Act from that Ideal as a present reality! And it becomes to you a present reality.

It may be briefly stated thus:—*Think, speak and act just as you wish to be, and you will be that which you wish to be.*

Those who thus think become that which they think, because the Law of Life is: *I am that which I think.* To think is to be! Destroy my thinking power and I am destroyed. Therefore the only thing I have to do to control my life is to control my thoughts and think—Control! Concentrate upon the thought of Self-Mastery. Self-control is the keystone of character. Faith in Self the source of personal magnetism; the source of power; the source of success. Therefore the **first** thing to cultivate is faith in Self. Affirmation to use:—*I believe in myself as the source of Truth Love, Wisdom and Power.* Concentrate upon this thought and then "look within."

Read Emerson's "Self-Reliance" and commit to memory the passage commencing, "Trust thyself! Every heart beats in unison with that iron string!" Also memorize and use this quatrain of Mrs. Helen Wilman's:—

He who dares assert the I,

May calmly wait,

While hurrying Fate

Meets his demands with sure supply!

SECTION XXI.

SPECIAL DESIRES VS. PRINCIPLE.

God alone can make the work complete,
Give to Cause its perfect ending.

—*The Kalevala.*

An honest heart, O Helga, of pure endeavor
With Odin's runes is written, misleading never!

—*Fridthjof's Saga.*

The power of man increases by continuing steady in one direction.

—*Emerson.*

One question that frequently comes to me in various forms concerns the act of concentrating upon special desires for some certain condition or thing.

These questions will illustrate, and are each from either recent letter or interviews:

1. "I wish supply; shall I concentrate upon a specified sum?"
2. "I wish a companion; shall I center my thought upon any particular person?"
3. "I wish to win a prize in a lottery. How shall I concentrate?"
4. "I am a school girl; I wish to stand well in my class. How shall I think that I may win?"
5. "I wish our foot-ball team to win. How shall I use Mental Science?"
6. "I wish a certain present. Is it right for me to concentrate upon it?"
7. "I wish relief from rheumatism. How shall I affirm?"
8. "I am unhappy with my wife. Shall I demand that she become harmonious?"
9. "My son smokes cigarettes. How shall I suggest that I may break him of the habit?"

First let us understand what has already been said—*Build your Ideal from Principle and not from details.* The ideal, after we have built it, becomes the objective actual.

The Ideal should be permanent; if built of details it must continually change. Principles alone are eternal. Then for us there is this choice:—

Either to assume that we know just what conditions and things are best for us and then concentrate upon these; or to assume that we are expressions of Intelligence that knows better than we, in our partial unfoldment, can know, and trust that Intelligence to bring that which best satisfies our desire.

Assuming the first position we shall decide just what we want and concentrate upon that *and draw it*. Be it money, we shall fix upon a certain sum; be it friend, upon a certain person; be it environment, we shall fix upon a certain locality; be it fame, upon a certain prize, and by constant expectation, affirmation and concentration win that we have chosen.

But every person has learned that he, or she, has not correctly measured the value of things thus coveted and won. There is still a lack. *Things* do not satisfy. "*Things* shall be added," said Jesus, when in Principle you gain the Power.

For this reason I advise you to assume the position, that the sub-conscious Wisdom knows better than you know in the conscious mind, what is needed for your unfoldment, and consequent happiness, and to trust that sub-conscious Wisdom to direct you to, or to draw to you, what is best, to satisfy your Ideal.

By desire, give the Auto-Suggestion to Soul as to what you wish in Principle, will it only, and then *let* that Suggestion in the Soul bring about conditions and things to the objective man.

You know but few of the million factors that are shaping your destiny and cannot possibly judge what con-

ditions will arise to-moroow or next year. Therefore you cannot wisely ask for things, lest they be not those which fits to-morrow's needs. Besides, from every point of the great circle of Infinity, and from the Infinite Supply, your needs can be met. To concentrate upon any one point is to close all others to you. To concentrate upon any one thing, is to keep all other things that might come, away; to concentrate upon any particular time is to close other and perhaps more fitting occasions.

With the when, where and how, I advise you not to deal. Deal with the fact that in the All-Embracing Good;—in Infinite Supply,—everything necessary for your Health, Happiness, and Prosperity already is, and all you need to do is to suggest to this All-Power through your sub-conscious life, and then to *let* that which you ask for come at the right time. This is the truth in the words of Jesus:—"When ye pray believe that ye have received them, and ye shall have them."

This leaves you free to receive, and leaves the Power that supplies you limitless. Any concentration upon a particular thing limits the Power you ask to bring it, to that one thing. Be limitless in your faith and know that Supply is limitless.

In light of this Principle I will briefly answer the above questions, refering to them by number:

1. Concentrate upon all you need, upon *sufficiency*. Use no specified amount and know that what you need will come *as* you need.

2. Know that in Infinite Supply the companion you need already *is*, and that your call will reach him (or her) and that he will come to you at the right time. Any particular person among your acquaintances is more likely *not* to be, than to be, the one fitted for you. With Miss Philura in the story, feel assured that he is in the All-Embracing Good, and will come at the right time.

Make ready for him in mind and environment. He will come.

3. I would affirm—*If it is for my good, I shall draw a prize*,—and think no more about it. I know two cases where such prizes have broken up homes and ruined characters.

4. Make your desire into the Suggestion—*I have won the best place for me*,—and then work conscientiously and sincerely, without anxiety or worry. Care for health; and above all seek the place with the noble motive of self unfoldment in wisdom and power, and banish all thought of competition and of envy.

5. Make in your mind the picture of success of your team without any feeling of rejoicing over the vanquished, and willing to accept the gage of battle, let the Omnipotent that works through both teams, settle the matter, and rejoice whatever may be the result. Your thought can control your life, but not the life and the expression of others; your attitude can be that of success, no matter which wins; when one has done his best, that is Success.

6. It is your privilege to do as you choose and if conscience says to you it is right—it is right. The question is—Is it best for me so to concentrate? No! for it is pure selfishness, and selfishness never brings happiness. The best Affirmation is—If it is best for me a present will come.

7. In faith in the Divine Life within you, concentrate upon the mental picture of Health. Affirm:—*Life is abundant! I have my share. The Omnipotent Life is within me and I am healed!* Banish all thought of symptoms from your mind. Recognize only Life and its healthful manifestations.

8. No! give her liberty; the same liberty you demand for yourself. Make yourself harmonious. Radiate joy and gladness. Fill the home with your healthful love—

vibrations and then, if she is not herself happy, you will be. Your happiness does not depend upon her, or upon any person. It depends entirely upon your own mental state, and you can make that what you will. You have power of choice. Affirm—*I depend on no person or condition. I am happy because I choose to be happy!* and home atmosphere will change.

9. In your mind free him from the habit and give him liberty. If you depend upon the Power of Thought to cure him, never chide nor call attention to the habit. Suggest to him from the Ideal you hold for him. Concentrate upon this mental picture of freedom and all your conduct and speech will be from that. "I am glad to notice that you are out-growing the habit," is a wise Suggestion.

From the Principle from which these answers arise each person can for himself get a solution to his problems. The Principle never fails. Trust it! Think from it! Affirm from it! Suggest from it! You thus become that which you think.

The principal factor in Self-Mastery through Concentration, is the formation of a mental picture of that which is desired. Mental imagery is the one creative power of man. Make this picture and then, despite all seeming evil, amid all discouragement, cling to it as to an objective reality and you make conditions for it to become that reality.

I am that which I think I am. Because I made the picture and the sub-conscious is obliged to manifest in the form I made.

SECTION XXII.

MY ONE RULE—AGREEMENT.

Resist not evil but overcome evil with good.

—*Jesus.*

The foolish have one master, that is fear.

—*Old Proverb.*

If you wish to become acquainted with Nature you must deal with her sincerely.

—*Prof. Tyndall.*

How can we secure concentration? To this question, the first and last answer must be: By interest and strong motive. The stronger the motive, the greater the concentration.

—*Eustace Miller, M. D.*

The one only rule I give my pupils is this—NEVER ANTAGONIZE. Elaborate this and it becomes, Never argue! Never contend! Never contradict! Never oppose! Never resist!

Resistance is pain. Antagonism creates those conditions against which you contend. Opposition but increases the evil. Contradiction breeds ill feeling. Jesus has the law thus:—"Agree with thine adversary quickly while thou art in the way with him; lest at any time he deliver thee to the judge and the judge deliver thee to officer, and thou be cast into prison!" Agree! don't resist, lest it become worse with thee. Resistance will bring an increased penalty.

Resistance is concentration upon that which you do *not* want. But since concentration brings into expression that upon which thought is concentrated any resistance brings to you that which you resist.

This is a negative and weak condition. Antagonism is weakness. Resistance is negative. You are influenced by outside suggestions. Denials, "Don'ts," are negative.

They leave you nothing upon which to rest. Affirmations are solid foundations. For this reason say "I like!" Tell not what you do not like. Think upon what you wish, not upon what you do not wish, for your thought is creative.

I wish you to think upon this until you can live in non-resistance, by ignoring all conditions of antagonism; by so concentrating upon the thoughts of things and conditions desired, that you will recognize no excuse for contention. No one thing in all Mental Science is harder to accomplish than this. It is the fulfillment of the law. "Mind your own business." Remember the reply of Jesus to Peter when asked by him what John should do: "What is that to thee? Follow thou me!" Any argument or antagonism, is minding another's business. All persons have an equal right with yourself to think and act as prompted within. In giving them this right in your thought, you cannot resist anything they do. You will think and act your thought freely. And since Goodness, Truth and Love, are realities and are *all*; when you affirm these you will be powerful. To lack faith in them and to antagonize renders you negative and weak. You have separated yourself from Principle which is power.

Peter resisted and lost his ear. Jesus did not resist and was crucified! "Who is victor?—Pilate or Christ?" Remember the motto which is constantly on the cover of NOW:—"Nerve us with incessant Affirmatives. Don't bark against the bad; but chant the beauties of the good." When you are concentrated in "chanting" you cannot bark. Which shall it be? Will you be a growler, or a chanter, in the arena of life?

So important is this attitude and yet so liable to be misunderstood that I give some illustrations. From them you may learn to apply the law. While I roomed in Topeka, Kansas, there was placed in the next room, and against the partition wall, a house organ; some one would practice on it much of the time. At first it

distracted my attention and annoyed me, till suddenly it dawned upon my comprehension, that they paid rent for that room, and had the same right to play organ there, as I had to play on my typewriter; that if I minded my business and became concentrated upon it, I would not be listening to anything, and be disturbed. Now, whenever I am asked if such or such a thing does not disturb me I reply, "I do not allow myself to be." A friend who boarded where I did, was annoyed by cats under his window at night. Complaining of it to me, I asked, "What are you going to do about it?" He answered, "I have done everything I know!" I then asked, "Do you think the cats think of you? Why not treat them as they do you? They probably are about their business; you attend to yours. The room is yours; you pay rent for it and can decide what shall be done in it. They are in their room, why not let them do as they wish in it? In other words, why not let them attend to their business while you mind yours? That is, why put your mind upon the cats and allow them to trouble you? 'None so deaf as those who will not hear.' By antagonising you magnify the trouble till you are losing sleep and will soon be ill! Concentrate upon your sleep and pay no attention to them." After a few moments silence he said: "I see! I will!" He did not hear them thereafter.

Complaining of the weather, a friend said: "I don't see why it rains so much!" "My dear," I said, "will you fight a battle with Omnipotence? Are you setting yourself up as the superior of God? Why not leave his business to Him, and you attend to your own, which is to use the weather He makes?" "True! Forgive me! I will never complain again!"

"O, this headache! I don't see why it comes. I have been fighting it all day, denying it, and it does no good!" pitifully cried a patient. "Well, suppose you now in love agree with it. Stop fighting and begin to love the Law that caused it. The Universe is wise.

Cause and effect are divine. Love the Law. Agree with it. Denials are antagonism. 'Agree with thine adversary!' Be passive and let Love, which is the fulfilling of the law, have sway. Affirm: *In love I am healed!*" Soon peace of mind and relief came to her. I gave this law of non-resistance one evening in my class. The next week a very intelligent and positive lady said: "I tried the law of non-resistance in my case and it works. A week ago Sunday morning a news-boy got under my window at five o'clock, and began to call out his papers. He annoyed me till I thought how I would shake him were I out there. It so affected me that I got no more sleep. Yesterday morning he began again at the same time. For a moment the old feeling came up. Then I thought of what I had been taught and I said: 'God bless the little fellow, he is attending to his business. How smart he is to be out so early. I hope he will sell every paper!' and thinking thus I fell asleep. I felt good all day."

"I lost some money from my pocket," said a student of my books. "At first I was inclined to feel badly when the thought came, 'What is your business now? It was your business to put a guard over your money; you did not. Now is it your business to feel badly and lose the lesson, or is it your business to so learn that you may lose no more?' I decided I would not fight the inevitable, but rejoice that I had learned all that the lesson cost me."

Learn from these how easy it is to apply the Principle of Agreement. It means "Stop fighting!" Non-resistance! Expression of faith in the All Good! Reconciliation with Divine Will, acceptance of present conditions as the best for the present. They are to be outgrown in love.

"I grateful take the good I find,
The best of now and here."

SECTION XXIII.

LOVE.

A new commandment give I unto you: That ye love one another.

—*Jesus.*

Now abideth these three, Faith, Hope and Love, but the greatest of these is Love—Love is the fullfilling of the Law.

—*Paul.*

I swear I begin to see Love with sweeter spasms than that which responds to love. It is that which contains itself, which never invites and never refuses.

—*Walt Whitman.*

A man has two needs: that of knowing and that of loving.

—*S. Barrington Gould.*

The lover needs no law. He'd love God quite as well
Were there no heaven's rewards; no punishment of hell.

—*Angelus Silesius.*

The verdict of this world is short,
Long and vigorous its report:—
To love and to be loved.

—*Emerson.*

Now a section the most important of all, for without Love I am "as sounding brass and tinkling symbol." So much Love so much Power.

Life is universal, but in Man Life is transmuted into human form and is Love. The only Power Thought can direct is Love. Thought is the individual expression of Life; and Love, the race or the Human expression. Love is the Absolute in the Soul. Love is in reality God, for it is the Omnipotent in Human form. Therefore so much Love so much am I a man.

The subconscious Power that I direct by concentration is that form of Life, that Mode of Motion, we name, Love.

Therefore Success depends upon your having a warm heart and your radiating at all times, Love. This radiation is called improperly, "Personal magnetism." It, like magnetism, is a Mode of Motion, and it is like magnetism, one of the forms of Universal Attraction, and in its attractive power, it acts as magnetism does. But it is Love under control of the individual Ego as Will. Will directing the Life-force, which is Love, is the secret of Success. Therefore only as you love and throw yourself into your Thought will you succeed. Love as force can be diffused, expended upon a variety of things; under a variety of wishes, passions and endeavours; failure in high endeavor is the result. Sexual passion is but one way and not, by far, the most destructive. For with it does go some human feeling. But concentration upon mere business success, upon mere money getting, upon a life of mere superficial excitement; a life of mere pleasure; these in time completely absorb the Human element; are most vitiating in the making a success in Character.

For Health let your love manifest to all about you. A smile, a word of cheer, a helping hand, a generous deed, are stepping stones to success in business, in health and in happiness, because they are openings for the stream of love; are developing those radiations of personal influence that cause others to *feel* us, to respect us, to confide in us, and to do as we wish them to do. Cold heartless men may succeed in their special line, but they succeed at the expense of health and of the love of their fellows.

Remember, *Love is Power*. As such it will either use us in its blind animal way, or we will use it intelligently, as we do other forms of Power. I can give you no greater thought, were I to exhaust all language, than this. The Sub-conscious is God manifesting as Love and this Power of God is subject to Thought, the Human expression. Love can be, is to be, directed by Thought. "*By my Thought, by my Auto-Suggestion*

I direct the expression of the Infinite Power which I am! This is to be your Thought as you enter the Silence. Then the Silence becomes to you the Holy of Holies; becomes the Altar of the Most High; the inner Sanctuary where is the Ark of the Covenant which God, the Absolute, has made in the Soul.

Therefore to the extent you are in Love with Beauty will you succeed as an artist. As much as you are in love with Goodness will you be happy. As much as you are in love with Truth will you be wise.

To love what you do, is to succeed in it. To love your life is to make it a success. To love your home is to make it a happy one. To love your business is to succeed. Providing, in all these cases you have first builded a noble Ideal of all these, and Love that Ideal (which is your highest conception of God) "with all your heart and soul." "Son, give me thy heart!" success says to every man. From concentration where heart and intellect both join, comes the only success worth striving for—Happiness, Health and Supply.

Love begets Faith, and Faith begets enthusiasm; enthusiasm begets effort and effort begets success. Love is the beginning and the end of Life, and it continues a companion all the way.

Therefore the Genius of Success says to each:—"Lovest thou me?" and well for him who can truthfully say, "Lord! thou knowest that I love thee!" Then shall come the condition of proof,—"Feed my sheep."

A noble Ideal is the only possible salvation, for that is the mould into which Love flows and materializes, and the Ideal determines our success or failure. That Ideal should be no less than perfect. "I the imperfect adore my own perfect," says Emerson, and Kant says, "The execution of his whole duty and the final reaching of the goal placed before him as a work, the command is here—'Be ye perfect?' The test of perfection is, that 'You love your neighbor as yourself.'"

Any thought taken into the Silence that is not born of Love is weakness and writes that weakness in all your expression. Therefore when you love, you fulfill all Law. This is the Law and the Prophets:—"Do unto others *as* you would that they shall do unto you!" You wish all to act to you in Love of the Beautiful and the Good. By taking thoughts born of these loves into the Silence, by concentrating upon them you prove your love for yourself, and in that love you will love others. Richard Realf, the poet, wished written on his tomb:—

"He loved his friends, their love was sweet!"

And Leigh Hunt has for his epitaph:—

"Write me as one who loved his fellowmen!"

Such lives are successes, no matter if the grave covers much that we call error and failure. Soul Unfoldment is at last the standard. Success is attained in perfection only when we come into the Realization that we are one with Infinity. One example remains for us. "I and my Father are one!" This is Love's completeness. This is, as far as earth is concerned—Perfect Success.

When Man shall thus concentrate in Love, then shall be fulfilled the prophecy of Henry Bernard Carpenter:

Man shall not ask his brother any more
 "Believest thou?" but "Lovest thou?" till all
 Shall answer at God's altar, "Lord I love!"
 For Hope may anchor, Faith may steer, but Love,
 Great Love alone, is Captain of the Soul.

SECTION XXIV.

OPINIONS AND METHODS OF OTHERS.

In order to discover truth we must be truthful ourselves and must welcome those who point out our errors as heartily as those who approve our discoveries.

—*Max Muller.*

Seeking happiness as our aim, we declare knowledge and obedience to that knowledge to be its means, and freedom its condition. The cultivation must receive attention not less than the improvement and equipment of the brain, if our lives are to be worthy, useful and happy.

—*George Illis.*

That you may have the same thought from other points of view I give the following extracts. This is from the editor of *The New Thought Journal*, London:

CONCENTRATION

Reserve a special hour each day for cultivation of your ideal. Begin by reading for half an hour or so along the lines you wish to develop. Always use for this purpose the best and most inspiring authority you can find upon the subject, that you may come into rapport with those who have accomplished most in the field you wish to enter. Read that you may be enthused by their enthusiasm and enlightened by their accomplishment. Read slowly and meditate upon each sentence. To meditate is to be still mentally and let the spirit of the writer commune with your spirit, imparting to you the great things which can never be expressed in words alone.

Choose the highest reading on your special line, then "loaf and invite your soul," to absorb what is beyond your present understanding.

After reading and meditating thus until you are mentally and spiritually exalted in the desired realm, lay aside your reading and lie down (if possible) in a comfortable position, taking pains to give the lungs freedom for full breathing. Of course you have your windows well open. Never go into the silence, or go to sleep in a tightly-

closed room. The best position for receptive silence is to lie flat on the back without a pillow. Now breathe slowly and deeply through nostrils, filling the lungs comfortably full, beginning at the bottom; hold the breath as long as you can comfortably; then take pains to exhale very slowly and evenly. Breathe thus for six or eight minutes or more, while the Divine Breath flows through you, cleansing and rejuvenating every cell of brain and body. Then begin to picture yourself as developing on this desired special line. Think of all life as a school in which you are getting ready for your career. Think of everything that comes to you as a special lesson which is to be cheerfully learned in order to help in your development. Imagine yourself as making rapid progress. Dwell upon the idea that you are full of quiet, steady enthusiasm, growing enthusiasm, for your work on this line. Never mind how enthusiastic you may feel about it; just keep on imagining and affirming the growing enthusiasm and wisdom and power you wish to feel. Then relax and let the spirit work in and through you for the accomplishment of your special desire.

Allow no mental arguments against your desires. Dismiss adverse suggestions and give yourself up to the idea that all you desire is manifesting. Take it all for granted. Get into the silence of it as if it were a game you are playing. Silence reason and PLAY. "Play pretend," just as you did when a child. Laugh at your fears and play with a will.

Keep this up daily, allowing nothing to interfere. It is of the utmost importance if you really mean to develop on that special line. Time will prove the value of this practice; you will find yourself growing in that deep, quiet enthusiasm which really accomplishes things.

A THOUGHT FROM TENNYSON.

Poets write in the condition of perfect concentration and fortunately Tennyson, in a letter, tells us how he induces it:

"A kind of waking trance," he says, "I have frequently had, quite up from boyhood, when I have been all alone. This has generally come upon me through repeating my own name two or three times to myself silently, till all at once as it were, out of the intensity of consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless Being, and this not a confused state, but the clearest of the clearest, the surest of the surest, the wisest of the wisest, utterly beyond words,

where death were almost laughable impossibility, the loss of personality (if so it were) seeming but the only true life. I am ashamed of my feeble description. Have I not said the state is utterly beyond words? But in a moment, when I come back to my normal state of 'sanity,' I am ready to fight for mein liebes Ich and hold that it will last for eons."

—"Memoir" by Hallam Tennyson.

He also gives this same method of concentration, until all consciousness of personality is lost in Principle, through Concentrating upon his own name, in his poem, "The Ancient Sage," putting these words into the discourse of the sage:

For more than once when I
Sat all alone, revolving by myself
The word that is the symbol of myself,
The mortal limit of the Self was loosed,
And past into the Nameless, as a cloud
Melts into heaven. I touched my limbs, the limbs
Were strange, not mine—and yet no shade of doubt,
But utter clearness, and thro' loss of self
The gain of such large life as matched with ours
Were sun to spark—unshadowable in words,
Themselves but shadows of a shadow-world.

EXTRACT FROM "MIND."

There is much of helpful suggestion in the following beautiful extract from an article by Winifred Hathaway in *Mind*.

You must concentrate. You must first systematically and carefully select and determine upon the subject of your desires. You must be exact in every detail; do not blame results if you have concentrated upon a confused idea. You must then give it your undivided attention. It has been stated that meditation is a lost art. For the masses it is, but for the individual, by constant attention, it will become habit. At first the effort will be a conscious one, objective, but by ceaseless thought it will gradually become subjective; even in sleep the mind will carry on a train of thought. To one accustomed to concentration the object of desire comes almost immediately; but to the novice the time is long; only patience, exhaustless, infinite, can bring about the desired result. By actual experience it has been proved that a full year is necessary to acquire this art; but is it not worth the effort? Once possessed nothing is impossible; realized hopes and dreams; matured plans;

are the result. And above all, the knowledge that you are the master of your fate. But remember, that you are responsible for the use of your accomplished desires. If you wish for money you will be held accountable to the last cent; or for fame, 'tis yours to keep untarnished; if for mental attainments, desire also the wisdom to use knowledge, for if one minutest particle fail to fulfill its mission yours is the blame.

ARTIFICIAL AIDS.

The use of artificial means is well explained in this extract from Hudson Tuttle.

The usefulness of all such objects, as a bright coin, a set in a ring, or glass of water, is in fixing and concentrating the mind. A glass of water or a brilliant set, have just as much potency for this purpose as "magic mirrors," "crystals," etc., all duly "magnetized." It must be understood that the "influence" does not come from these objects, but the state which the mind attains by its attention. The object gazed at is secondary and inconsequential.

Highly recommended as this method has been it is by no means to be cultivated. It is the process by which the Hindu gains his "wisdom," and becomes the type of passive imbecility and hopeless laziness. The way to receive the highest spiritual gifts is to strive for spiritual strength. The way to become impressible to great thoughts, is to bring the mind up for their reception.

Allons! through struggles and wars!

The goal that was named cannot be countermanded.

Have the past struggles succeeded?

What has succeeded? yourself? your nation? Nature?

Now understand me well—it is proved in the essence of things that from the fruition of success, no matter what, shall come forth something to make a greater struggle necessary.

—Walt Whitman.

THE PARTING WORD.

Theory, advice, instruction, are comparatively worthless without he who seeks shall use that which he finds. This book has that value for you which you shall determine.

To read and then lay it aside, no matter how much you enjoy it; no matter how much you find in it to admire; will benefit you little. To be of benefit you must adopt the Truth you find here, as the method of living. You must practice it. Demonstration alone is Possession.

Select your season and make sacred promise to yourself that you will keep it as carefully with yourself as if you made it to your dearest friend. When that season comes, be it five minutes, or be it an hour, retire to your ordinary place of relaxing and in your ordinary way of keeping this tryst, keep it—*Relax—Concentrate—think*.

Keep this up. It will soon become your custom so to retire into the "closet of meditation" whenever any question arises. There you will listen to the "still small voice" which the prophet heard, and as he was led, you will be: "He leadeth me!" will become your constant Affirmation.

I have done all I may. I have told you how I, how many others, have found the way. I have pointed out the road. Now I leave you with the only direction possible for travelling it. *Practice!* Through practice you will enter the Silence where by Telepathy we shall often meet.

Your friend,

HENRY HARRISON BROWN.

"Now" Folk Mountain Home,
Glenwood, Cal.

December 25, 1906.

Dec. 10.
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